EVIDENCES

IN PROOF OF THE

BOOK OF MORMON,

BEING A DIVINELY INSPIRED RECORD,
WRITTEN BY THE FOREFATHERS OF THE NATIVES WHOM WE CALL INDIANS,
(Who are a remnant of the Tribe of Joseph,)
AND HID UP IN THE EARTH,
BUT COME FORTH IN FULFILMENT OF PROPHESY
FOR THE GATHERING OF ISRAEL AND THE RE-ESTABLISHING OF THE KINGDOM OF GOD UPON THE EARTH.
TOGETHER WITH ALL THE OBJECTIONS COMMONLY URGED
AGAINST IT, ANSWERED AND REFUTED—TO
WHICH IS ADDED A PROCLAMATION AND WARNING
TO THE GENTILES WHO INHABIT AMERICA.

BY CHARLES THOMPSON,
Minister of the Gospel.

"Now, therefore, be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts a consumption even determined upon the whole earth."
ISAIAH, 28.—22.

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1841.

NORTHERN DISTRICT OF NEW-YORK, ss.

BE IT REMEMBERED, That on the 10th day of May, Anno Domini, 1841, Charles Thompson, of the said District, hath deposited in this Office the title of a Book, the title of which is in the words following, to wit:—

Evidences in proof of the Book of Mormon, being a Divinely inspired record, written by the Forefathers of the Natives whom we call Indians, (who are a remnant of the tribe of Joseph) and hid up in the earth, but come forth in fulfilment of prophesy for the gathering of Israel and the re-establishing of the Kingdom of God upon the earth. Together with all the objections commonly urged against it, answered and refuted. To which is added a Proclamation and warning to the Gentiles who inhabit America. By Charles Thompson, Minister of the Gospel.

"Now, therefore, be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption even determined upon the whole earth." Isa. 28—22.

The right whereof he claims as Author and Proprietor, in conformity with an Act of Congress, entitled an act to amend the several acts respecting copy rights. (A true copy of record.)

ANSON LITTLE, Clerk of the District.

A.M.L.

PREFACE.

THE writer of the following pages having been engaged for the last five years in preaching the fulness of the Everlasting Gospel, as revealed from Heaven by the ministering of Angels to JOSEPH SMITH and others, which brought to light the Book of Mormon, and set it as a sign among the people and lifted it up as an ensign on the mountains for the nations,—has long seen the necessity of the publication of a work setting forth the evidences in proof of its truth. First, for the benefit of the young Elders and Priests who are just commencing in their ministry. Second, for the benefit and encouragement of those who have just embraced the faith; and Thirdly, to correct the public mind in reference to its real intent and character. And realizing the vast importance attached to its contents, and the absolute necessity that this generation should know for what intent it has come forth, that they may be left without excuse; and having looked and looked in vain for such a work to be published by some one more capable than himself; and realizing the pressing necessity of having such a work immediately published, not only for the benefit of young Elders and Priests who are just commencing in the ministry, but also that every one who desires it might have the opportunity of fully investigating and critically examining the evidences we produce in proof of its divine authenticity, he has finally been induced to undertake the task (though with some considerable reluctance) to set forth in as clear a light as his small abilities and scanty information would admit of, some of the evidences which prove the Book of Mormon to be a divinely inspired record. He has no claim to literary merit, neither has it been his object to embellish these pages with oratorical language to 'tickle the ear and please the fancy,' but to present the scriptures, facts, and sound reasoning, to convince the judgment and enlighten the mind; he has endeavored to address himself to the intellect, not to the passions of the people, that if any should be converted they might be able to give a reason for the hope that is in them with meekness and fear. How far the writer has accomplished his object, is left for every careful reader of the following pages to judge; and should any one by a careful perusal of the same find that the writer has made any mistakes or misapplied any passages of scripture, let them not cast away the many for the inadvertent misapplication of a few; for the writer professes no infallibility, but acknowledges himself liable to mistakes and errors as all men are who live in the flesh. If however any mistakes or errors should be discovered, they will be corrected in the second edition. The second part of this work contains answers to, and a refutation of, all the objections commonly urged against its divine authenticity, and the appendix contains a proclamation and warning to the Gentiles who inhabit America. This appendix is founded upon prophesies contained in the Book of Mormon and quoted therefrom.

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EVIDENCES IN PROOF
OF THE BOOK OF MORMON, &c. &c.

In treating on this subject, I shall observe the following order, viz:

I shall first prove by the Prophets, that God will literally gather Israel, the literal seed of Jacob, from all nations, unto their own land, which God gave unto their fathers by promise.

Second: When he shall set his hand to bring to pass this gathering, he will first lift up an ensign on the mountains for the nations—set up his standard to the people, and set a sign among them. And then immediately he will commission officers and send them to the nations, bearing this ensign, to declare His glory among the Gentiles, and to fish out and hunt up Israel, and bring them to their own land for an offering unto the Lord.

Third: This ensign, standard, and sign, consists of a book—a record of the tribe of Joseph, taken by the Lord and put with the bible (that is published to the nations as the bible now is.)

Fourth: This record of Joseph is to come out of the earth in America because Ephraim's seed dwell there.

Fifth: America is a promised land to Joseph, and God brought a remnant of his seed here to possess it.

Sixth: God will make use of men as instruments in bringing this book forth.

Seventh: This generation is the time when this gathering is to take place; consequently the time when this book is to come forth.

Eighth: The Book of Mormon is this book, and the elders of the Church of Jesus Christ of Latter-day Saints are the officers commissioned to bear this ensign to the nations, and to declare God's glory among the gentiles and gather Israel.

First, then, the gathering of Israel the literal seed of Jacob. But in order that my reader may understand what is meant by this gathering, they must know that Israel has been scattered. This I suppose is known by most of my readers. But for the benefit of those who do not know, I make the following quotations and remarks, about seven hundred and twenty years before Christ:—"Shalmaneser, King of Assyria, came up throughout all the land, and went up to Samaria, and besieged it three years. And at the end of the three years, he and his army took it, and carried off the ten tribes (one kingdom of the children of Israel) into Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded, and would not hear them, nor do them." See 2d Kings, 17th chapt. 5th and 6th verses. Also, 18th chapt. 10th, 11th and 12th verses. From this captivity they never yet have returned to their own lands, neither is there any account of them to be found in any history now extant later than this captivity. These ten tribes revolted from the house of David in the days of Rehoboam the son of Solomon, and Jereboam the son of Nebat was annointed to be their king. Two tribes then clave to the house of David, viz: Judah and Benjamin, over which Behoboam the son of Solomon reigned. See 1st Kings, 12th chapt. from the 16th to the 21st verses.

Since this division of the children of Israel into two nations and two kingdoms, the ten tribes under Jereboam are denominated the house of Israel; and the two tribes under Rehoboam are denominated the house of Judah. About one hundred and twenty years after the captivity of the house of Israel by the king of Assyria, six hundred years B. C., "Nebuchadnezer the king of Babylon came against Jerusalem with all his host and besieged the city, and took it, and burned the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And he carried the people of the house of Judah away captive into Babylon." See 2d Kings, 25th chapt. from 1st to 11th verses. But after seventy years captivity, the house of Judah, (consisting of the tribes of Judah and Benjamin, and some few families of the other tribes who left the Assyrian captivity and joined themselves to the house of Judah) returned to Jerusalem and rebuilt the city and temple. See Ezra, 1st chapt., also Nehemiah, 7th chapt. And continued there to dwell until the year seventy of the Christian era. At which time Titus the Roman general with his army besieged the city, took and destroyed it. He also burnt the temple and threw down the walls thereof, and led the remainder of the house of Judah away captive into all nations. And they have been a hiss and a bye-word among all the nations of the earth ever since. And Jerusalem has been trodden down of the gentiles, from that time until within ten years. (See Luke, 21st chapt. 24th verse.)

From the foregoing quotations, we learn that the house of Israel (the ten tribes) have been lost, and shut out of the knowledge of the nations ever since their captivity by Shalmaneser, the king of Assyria, seven hundred and twenty years B. C. We however have the following account of them by prophesy commencing at this captivity, recorded in the Apocrapha, 2d Esdress, 13th chapt., 41st verse. "They took this council among themselves (says Esdress) that they would leave the multitude of the heathen and go forth into a further country where never mankind dwelt; that there they might keep their statutes which they never kept in their own land. For through that country was a great way to go, namely, of a year and a half's journey—and the Most High shewed signs for them, and held still the flood of the streams until they had passed over." Also, that they should return to their own lands in the last days; and the Most High should again shew signs for them when they return. The house of Israel (or the ten tribes) being outcasts or cast out from the knowledge of the people, in a land by themselves, very far off from the land of their fathers; and the house of Judah being dispersed among all nations.

I shall now proceed to prove by the testimony of the Prophets, that they are to be literally gathered, both Israel and Judah, and assembled upon the land which God gave unto their fathers by promise; and all other nations will be subject unto them. And they will be one nation in the land—never to be divided into two kingdoms or nations thereafter, for ever. I shall begin with Jeremiah, 30th chapt., from the 18th to the 24th verses. "Thus saith the Lord; behold! I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry; and I will multiply them—and they shall not be few; I will also glorify them—and they shall not be small.—Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause them to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord. And ye shall be my people, and I will be your God. Behold! the whirlwind of the Lord goeth forth with fury, a continuing whirlwind—it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it."

And again, Jeremiah, 31st chapt., from the 7th to the 14th verses. "For thus saith the Lord; sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord! save thy people, the remant of Israel. Behold! I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters, in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. Hear the word of the Lord, O ye nations! and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.—Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd, and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord."

And again, Ezekiel 20th Chapt. from the 33d to the 42d verses: "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you; and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out; and I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord. As for you, O house of Israel, thus saith the Lord God, Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers."

And again, Amos 9th Chapt. 9th, 10th and 11th verses: "For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

All the sinners of my people shall die by the sword, which say, the evil shall not overtake nor prevent us. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old."

Again, Ezekiel 28th Chapter, 25th and 26th verses: "Thus saith the Lord God, when I shall have gathered the house of Israel from among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God."

Again, Jeremiah 33d Chapt. 6th and 7th verses: "Behold, I will bring it (the City of Jerusalem) health and cure, and will cure them, and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah, and the captivity of Israel to return, and will build them as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they sinned, and whereby they have transgressed against me."

And again, Isaiah 1st Chapt. from the 24th to the 26th verses: "Therefore saith the Lord, the Lord of hosts, the mighty one of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies: and I will turn my hand upon thee, and purely purge away thy dross, and take away thy tin; and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, the city of righteousness, the faithful city." And at the 60th Chapt. 12th verse: "For the nation and kingdom that will not serve thee shall perish, yea, those nations shall be utterly wasted."

Also, Amos 9th Chapt. 14th and 15th verses: "And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

From the above quotations, and many others which might be added to them, we have the most positive, certain and definite proof, that Israel, the literal seed of Jacob, not only have been literally pulled up out of their land which God gave their fathers, and scattered among all the nations of the earth, but also that they will all again be as literally gathered together and made one nation and one kingdom upon the land that God gave unto their fathers, even upon their own land, on which their fathers dwelt. Also, that when this gathering shall take place, all their enemies shall be literally cut off and destroyed. And they shall be cleansed from all their sins and God shall make a new covenant of peace with them, which shall be an everlasting covenant. And they shall never be removed out of their land, any more forever. And all nations shall be subject to them ever afterwards.

Secondly, when God shall set his hand to bring to pass this gathering, he will first set up an ensign for the nations, set up his standard to the people, and set a sign among them, and then commission officers and send them to the nations bearing this ensign, to declare God's glory among the Gentiles and gather Israel. Isaiah 11th Chapt. 11th and 12th verses: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the sea. And he shall set up an ensign for the nations and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Again, Isaiah 49th Chapt. 22d verse:—"Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders."

And again, Isaiah 66th Chapt. from the 18th to the 22d verses: "It shall come, that I will gather all nations and tongues; and they shall come, and see my glory. For I will set a sign among them, and I will send those that escape of them unto the nations," (that is those that escape the corruptions that are in the world through lusts, 2d Peter 1st Chapt. 4th verse,) "to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard of my fame, neither have seen my glory; and they shall declare my glory among the gentiles. And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters," (or coaches,) "and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests, and for Levites, saith the Lord. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."

In the above quotations, the prophet is evidently speaking of the same event referred to in the quotations previously made, viz. the gathering of the whole house of Isael. And we learn by these quotations that when the Lord shall set his hand to bring to pass this gathering, he will first set up an ensign for the nations, and a standard for the people, and set a sign among them; and that then immediately after, he will commence the work of the gathering, by sending certain characters (chosen from among the nations, who shall have escaped the corruptions that are in the world through lust,) unto the nations—to all the nations, Gentiles and Jews. And these messengers shall go to the Gentiles first, and declare God's glory among them; and then they shall bring all the children of Israel for an offering unto the Lord out of all nations.

The Prophet Jeremiah, 16th Chapt. 14th,

15th and 16th verses, referring to the same event, says: "Therefore, behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt; But, the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

Again, Isaiah 18th Chapt. 3d verse, referring to the same event, says: "All ye inhabitants of the world, and dwellers on the earth, see ye when he lifteth up an ensign on the mountains; and when he bloeth a trumpet, hear ye." Now an ensign is a flag, the colors of an army, by which they are designated, of what nation or Kingdom they are of, and a standard is the same. Upon the flag, ensign or standard, are always written certain characters or letters, by which the army is designated. And there are of necessity, officers commissioned in every army, whose business it is to bear the flag, the ensign, the standard. These officers are called standard bearers, sometimes cornets, and sometimes ensigns, because they bear the ensign. Now when Isaiah says that God will set up an ensign for the nations (11th Chapt.) he evidently means to be understood that he will set up something that is not already set up at the time when he sets his hand the second time to gather the remnant of his people Israel, and that on this something, shall be written, or impressed, words or characters, which, when seen, read and understood by the nations, should make them to know that the officers who bear this ensign and who maintain this standard, are the officers of the Kingdom of God; and that the people who marshall under this ensign and rally around this standard, are the citizens of the Kingdom of God. And this same something is a sign or token unto the nations, that those messengers who have it are commissioned or sent by the God of Jacob, to declare his glory among the Gentiles, and to fish and hunt Israel from the mountains, and from the hills, and out of the holes of the rocks. And also, to bring them unto their own lands, for an offering unto the Lord, out of all nations. And by these officers, fishers, hunters, &c. he will assemble the outcasts of Israel, (the ten tribes,) and gather together the dispersed of Judah, from the four corners of the earth.

Now what this ensign consists of, is plainly showed by Ezekiel, in the following prophesy, in which he speaks of two writings, one for Joseph and the other for Judah, which are to be made one, in the Lord's hand, after which, the same event is to follow that Isaiah said should follow the setting up of the ensign, viz. the gathering and union of the whole house of Israel, both the outcasts (the ten tribes,) and the dispersed (or house of Judah.) This prophesy is recorded by Ezekiel the prophet, in the 37th Chapter of his Book, commencing at the 15th verse. He says:— "The word of the Lord came again unto me, saying, moreover thou son of man! take thee one stick, and write upon it, For Judah, and for the children of Israel his companions; then take another stick, and write upon it, For Joseph, (the stick of Ephraim,) and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, wilt thou not show unto us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold! I will take the stick of Joseph, (which is in the hand of Ephraim,) and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold! I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places wherein they have sinned, and I will cleanse them: so shall they be my people, and I will be their God."

Now, it is a well known fact, that the children of Israel have not been one nation, or kingdom, in the land upon the mountains of Israel or any where else, since they were divided into two nations or kingdoms, in the days of Rehoboam, the son of Solomon.—Yet the prophet here declares that they shall become one nation, and one kingdom in the land, upon the mountains of Israel; and shall not be divided into two nations or kingdoms thereafter. And this is to be accomplished by the Lord taking them from among the heathen, whither they be gone, and gathering them on every side, and bringing them into their own land. And this gathering shall take place immediately after the Lord shall take the stick of Joseph, which is in the hand of Ephraim, and put it with the stick of Judah, and make them one stick in his hand.—It is evident, therefore, that these two sticks becoming one in the Lord's hands, is the ensign that Isaiah says he will set up for the nations; after which, he will assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth. It is evident from this fact, that the same event follows the one that follows the other, viz. the gathering and union of both nations of the children of Israel.

Now mark! my reader, upon one of these sticks is written by God's commandment, something for Joseph, or to Ephraim, (for it is called the stick of Ephraim, as well as of Joseph, and is to be taken from the hand (or possession) of Ephraim,) and upon the other stick is written by his commandment something for Judah, (or to Judah.) And what is this something, yon inquire. I answer it must be the great things of God's law, written for the government of these two branches of the house of Israel, and consequently containing prophesy of the future events that were to happen to them. I say it must be, because all the writings I ever saw which purported to have been written by God's commandment, to or for any nation, kindred, tongue or people, were of this character.—Therefore the stick of Joseph, or of Ephraim, contains the great things of God's law, written to Joseph, or Ephraim, for their benefit and government; and also for the benefit and government of all those that are connected with them as companions. And the stick of Judah contains the great things of God's law, written to Judah, (or the tribe of Judah,) for their benefit and government, and for the benefit and government of those who are connected with them as companions.

But you next inquire why these records are called sticks? I answer, in the days of the prophet Ezekiel, the art of making paper was not known. Consequently, when they wrote, they were obliged to write upon something that they knew how to prepare for that purpose. They sometimes wrote upon skins, tanned for that purpose, which they called parchment; and sometimes upon bark which they called pappirus; and sometimes upon sticks or blocks of wood, hewed and prepared for that purpose. This last was the easiest prepared. Therefore, as the prophet Ezekiel was commanded to fit out a couple of writings, which were to be used by him, in the presence of the Israelites, merely as an ensample of what was to be done by the Lord in some future generation, he commanded him to make these writings on sticks, because they were the easiest prepared for that purpose, of any material then in use. Consequently the records are called sticks, instead of books.

But we next enquire where are these records? We have already learned by the prophet, that the stick of Joseph is in the hand of Ephraim, and is to be taken from there and put with the stick of Judah, after which they are to become one in the Lord's hand. Where the stick of Judah is, we are not informed; but we conclude by the expression made in reference to it, that it is not to be removed from where it is, but the stick of Joseph is to be taken and put with it. Hence we learn that the stick of Judah is already in the possession of the nations of the earth; but the stick of Joseph being secluded from the nations of the earth, and hid up somewhere, in the possession of Ephraim, must be taken from where it is, and put in the possession of the nations of the earth, with the stick of Judah. And these are to become one in the hand of the Lord, when he commissions officers to bear them forth as an ensign for the nations, and to declare his glory among the gentiles, and fish and hunt Israel, from the mountains, and from the hills, and out of the holes of the rocks; and to bring all the children of Israel for an offering unto the Lord, out of all nations, to God's holy mountain.

The bible then is the stick of Judah, for it contains a history of the house of Judah; and not of any other nation or tribe, only as far as their history is connected with the tribe of Judah. It contains the great things of God's law written to the house of Judah by Prophets and Apostles, exclusively raised up within the nation of Judah. It also contains prophesies of the future, and is already in the possession of the nations of the earth. Now having found out where and what the stick of Judah is, we next proceed to search out the stick of Joseph; keeping in mind that when we find it, it will contain the great thing of God's law written to Ephraim, and giving a History of a branch of the tribe of Joseph, and will be written by a succession of Prophets and Apostles, raised up from Joseph's loins; and at the time when God is to take it and put it with the bible, it will be found deposited (or hid up) somewhere within the boundaries of the land where Ephraim dwells, (for it is to be taken from the hand of Ephraim, and as Ephraim in this quotation, refers to the nations, or tribes descended from Ephraim; so the hand here spoken of, signifies possession, or the land where Ephraim dwells.) Then in order to find out where this record is deposited, we must first find out where Ephraim dwells. First, then, we will examine some of the prophesies concerning Ephraim, and see if by these we can get any information concerning his place of residence. We will begin with Genesis, 48th chapt. Jacob, while blessing Ephraim, and Manasseh, the two sons of Joseph, said,—"Let them grow into a multitude in the midst of the earth." And in the 19th verse he says of Ephraim, "His seed shall become a multitude of nations." The sense of these put together would make Ephraim's seed a multitude of nations in the midst of the earth. So much we have learned then in reference to this matter; that Ephraim's seed dwells somewhere in the midst of the earth, and is become a multitude of nations. Hence we shall not be at a loss to know them when we find them, but where shall we commence our search? and to what point of compass shall we go in order to find them? We will examine another prophesy concerning them, and see if we cannot find out these particulars also. Hosea, 11th chapt., 10th verse. The Prophet here, in speaking of the children of Ephraim, says, "They shall walk after the Lord; he (the Lord) shall roar like a lion: when he shall roar, then the children shall tremble from the west." From this then we learn that the children of Ephraim are somewhere in the west, from Jerusalem, or Palestine, for that was the place of the Prophet's residence when he wrote the above declaration. Let us therefore consider ourselves standing in Jerusalem, where the Prophet then stood, and take a geographical search for Ephraim, westward from that place. In going due west from Jerusalem, we cross the northern extremity of the continent of Africa, and so pass through Tunis, Algiers, Barbary, and Morocco. But in none of these places can we find any of the descendants of Ephraim; therefore, we must continue our search west. But now of necessity we must cross the Atlantic ocean—we will then take ship at Morocco, and sailing directly west, we land in North America, not far from the city of Charleston in the state of South Carolina. Here we find an almost boundless country, extending from the north frigid to south temperate zones; comprising almost every variety of climate, and inhabited by a race of men, evidently of the same origin, although as evidently divided into a multitude of nations. Here then we have found a people that bear the description the Prophets have given of Ephraim; a multitude of nations in the midst of the earth, on the west of Jerusalem. But have this people no record by which we can learn of their origin? If not, where is the stick of Joseph which is to be taken from their possession? If they are indeed the seed of Ephraim, God has written to them the great thing of his law—for the Prophet Hosea says so, in the 8th chapt. and 12th verse of his book, he says—"I have written to him (Ephraim) the great things of my law and they were counted as a strange thing." Therefore we will examine some of their traditions, in reference to this matter. First, says Mr. Boudinot, "It is said among their principal or beloved men, that they have it handed down from ancestors that such a book as the white people have, was once theirs; that while they had it they prospered exceedingly, &c. They also say, that their fathers were possessed of an extraordinary Divine Spirit, by which they foretold future events, and controlled the common course of nations; and this they transmitted to their offspring, on condition of their obeying the sacred laws; that they did by these means bring down showers of blessings upon their beloved people; but that this power for a long time past had entirely ceased." Col. James Smith, in his journal, while a prisoner among the Natives, says—"They have a tradition, that in the beginning of this continent, the Angels, or Heavenly Inhabitants, as they call them, frequently visited the people, and talked with their forefathers, and gave directions how to pray."

Mr. Boudinot, in his able work, remarks concerning their language: "Their language in its roots, idiom, and particular construction, appears to have the whole genius of the Hebrew, and what is very remarkable, and well worthy of serious attention, has most of the peculiarities of the language—especially those in which it differs from most other languages. There is a tradition related by an aged Indian, of the Stockbridge tribe, that their fathers were once in possession of a "Sacred Book" which was handed down from generation to generation, and at last hid in the earth, since which time they had been under the feet of their enemies. But those oracles were to be restored to them again, and then they would triumph over their enemies and regain their ancient country, together with their rights and privileges. Mr. Boudinot, after recording many traditions similar to the above, at length remarks: "Can any man read this short account of Indian Traditions, drawn from the tribes of various nations, from the west to the east, and from the south to the north, wholly separated from each other, written by different authors of the best characters both for knowledge and integrity, possessing the best means of information, at various and distant times, without any possible communication with each other; and yet suppose that all this is the effect of chance, accident or design.

From these traditions we learn that these people once had a "Sacred Book" containing Sacred Laws, (or the great things of God's Law,) written for them; and the presumption is, that they were written by their forefathers who possessed the extraordinary divine spirit by which they foretold future events, and controlled the common course of nature. This Book, we are informed, after having been handed down from generation to generation was hid in the earth; not always to remain there, but to come forth at some future time for their blessing and gathering to their ancient country. This agrees exactly with what is said concerning the stick of Joseph; "that God will take it from some secluded place in the land of Ephraim and put it with the stick of Judah after which he would take the children of Israel from among the heathen, and bring them into their own land." And the Prophet Jeremiah says in the 31st chapt. 9 verse of his Book, that Ephraim is God's first born in this gathering. Here, then, after so long a search, we have found a people resembling Ephraim; a multitude of nations in the midst of the earth, on the west of Jerusalem or Palestine, with the testimony of their tradition that the stick of Joseph (or their "Sacred Book") is hid up in the earth somewhere in this land, but to come forth again out of the earth at some future period of time; that then they will be restored to their ancient country, together with the rights, privileges and blessings which their fathers enjoyed.

We will now examine some more of the prophecies which speak of the restoration of the children of Israel to their own land and former blessings, and see if we can find anything that will warrant us in the belief that the stick of Joseph is coming out of the earth. We will commence with the 85th psalm, which is very plain on this subject; it says, "Mercy and truth are met together; righteousness and peace have kissed each other." But what is to bring this event to pass? Answer: "truth shall spring out of the earth and righteousness shall look down from heaven, Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him, (the Lord,) and shall set us in the way of his steps."

Now, nothing can be more plain than this psalm. The Psalmist had beheld by the spirit of prophesy, God's wrath and fierce anger turned away from the house of Israel, and the captivity of Jacob brought back to their own land, their sins all covered and his glory revealed upon them; and while he beheld this he exclaimed in an ecstasy, "mercy and truth are met together; righteousness and peace have kissed eachother." He then goes on to tell how this great event is to be brought about. First he says, "Truth shall spring out of the earth." But what is truth? In the 119th psalm 142nd verse the Psalmist says (to God) "thy law is truth." And in the same psalm at the 151st verse, he says, "thou art near, O Lord; and all thy commandments are truth." It is recorded by St. John 17th chapt. and 17th verse that the Savior while praying for his disciples said, "sanctify them through thy truth: thy word is truth." The law, the word, and commandments of God, are truth." And the Psalmist says, "truth shall spring out of the earth," after which, righteousness (that is, knowledge and power to do right,) shall look down from heaven and shall go before the Lord to set Israel in the way of his steps. And at the same time the Lord shall give that which is good, and their land shall yield her increase. This is proof positive, that the stick of Joseph refered to above, is to be taken out of the earth. But again, Isaiah 45 chap 8 verse says, "Drop down, ye heavens, from above, and let the skies pour down righteousness, (that is, knowledge and power to do right;) let the earth open and let them bring forth salvation, (or a knowledge of the way of salvation,) and let righteousness (or a knowledge of the right way) spring up together, for I, the Lord have, created (or appointed it.") And again, Isaiah 29th chapt. 1st verse says, "Woe to Ariel, to Ariel, the city where David dwelt," or (marginal reading,) O Ariel, Ariel, of the city where David dwelt. 4th verse, "And thou (Ariel, which signifies light or lion of God) shalt be brought down, and shall speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."

The above quotation is very plain. Now reader, mark, Ariel of the city where David dwelt, (evidently having allusion to a people possessing the light of God's revelations, who once belonged to the city of Jerusalem where David dwelt,) is to be brought down, and speak out of the ground, which could not be, unless their words should be written and deposited in the ground, and afterwards brought forth out of the ground, and made intelligible for people to read and understand. Then they would speak out of the ground, and their voice would whisper out of the dust. Thus we have abundance of evidence to warrant us in believing that the stick of Joseph is to come out of the earth in the land where Ephraim dwells. Also, that the Indians of America are the seed of Ephraim, and that God will take the stick of Joseph, or in other words, the records of a branch of the tribe of Joseph, containing the great things of God's law written to Ephraim, which is hid up in the earth, in the land of America, where Ephraim dwells, and put it with the stick of Judah (the bible) and make them one stick in his hand; after which he will commission officers to bear these forth to the nations of the earth, as an ensign; also to declare God's glory among the gentiles, and to fish the children of Israel and hunt them from the mountains and from the hills, and out of the holes of the rocks, and bring them for an offering unto the Lord out of all nations, upon horses and in chariots, and in litters, and upon mules, and upon swift beasts to God's holy mountain.

But the next inquiry that arises is, if the Indians of America are decended from Ephraim, how came they here, and what business have they here? We will therefore, next attempt to prove that the land of America was promised unto Joseph, as the land of Canaan was unto Abraham, Isaac and Jacob; and consequently a branch of Joseph's posterity was brought here by the Lord to possess it. We will commence with the 49th chapt. of Gen. 26th verse, Jacob while blessing Joseph, says, "The blessings of thy father have prevailed above the blessings of my progenetors." But who were Jacob's progenitors? and what are the blessings God bestowed upon them? Answer: Abraham and Isaac were Jacob's progenitors, and the land of Canaan was the blessing God conferred upon them. See Gen. 17th chapt. 8th verse, God said to Abraham "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God." See also 26th chapt. 3d and 4th verses, where heconfirms the same unto Isaac, saying "Unto thee and unto thy seed I will give all these countries; and I will perform the oath which I sware unto Abraham thy father, &c." Now says Jacob, my blessings have prevailed above these blessings of my progenitors. From this we learn that God bestowed upon Jacob the blessings of another land besides the land of Canaan. Now, the land of Canaan was bestowed upon Jacob as well as upon his progenitors: see Gen. 35th chapt. 11th and 12th verses, and "God said unto him, (Jacob,) I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and Kings shall come out of thy loins, and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land." But how far off is this land which was conferred upon Jacob as a blessing above the blessing of his progenitors? He continues in the same verse saying, "unto the utmost bounds of the everlasting hills." Now, reader, stand in Egypt where Jacob then stood, and measure to the utmost bounds of the everlasting hills, and you will land in North America.

Here then, in America, is the land conferred upon Jacob, as a blessing above the blessing of his progenitors. But Jacob confers the blessings of this land upon Joseph saying, "they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Also Moses while blessing the tribe of Joseph, evidently alludes to the same blessings. See Deut. 33d chapt. 13th, 14th, 15th & 16th verses, "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph and upon the top of the head of him that was separated from his brethren." And here, let me remark, if Moses had been in America from the time it was discovered by Columbus until now, enjoying all the blessings of heaven which have been conferred upon the inhabitants of this land, such as liberty of conscience, right and control of property, the privileges of education and knowledge of the fine arts, together with the revelations of God and the fullness of the gospel proclaimed among them, had he considered the climate and witnessed the dews that it distilled upon the land, and at the same time considered the depth of the soil, its richness and strength, and examined the many precious fruits brought forth by the sun, together with the variety of vegetation produced by the Moon's diurnal motion round the earth; had he visited the ancient mountains, and viewed the numerous fortifications and remains of ancient cities together with all the ancient ruins called Antiquities, which are found so profusely scattered over the face of this land; and had he excavated the lasting hills and contemplated the numerous mines of gold, silver, copper, iron, lead and precious minerals which are to be found in such abundance in this land; and had he seen all the productions of the earth which are produced in this land, with all their endless variety, together with their abundance or fullness, he could not have given a more accurate description of all these things, in few words, than he has in describing the blessings of Joseph's land.

He then closes his blessing upon Joseph, by saying, "For the good will of him that dwelt in the bush, (evidently having allusion to the burning bush which he, Moses, saw, out of which God spake to him, and commissioned him to go and deliver Israel.)

Let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren." This last declaration of Moses is evident proof that the land here described by him, is the same land spoken of by Jacob, which he said was conferred upon him as a blessing above the blessings of his progenitors, which was to the utmost bounds of the everlasting hills. And he conferred it upon Joseph in nearly the same words that Moses uses above, in conferring the blessings of the land he discribes. The only difference is, Jacob says, the blessing shall be on the head of Joseph; while Moses says, for God's good will, let it come; or, that it is God's good will to let the blessings come upon the head of Joseph, &c. The land of America, then, was promised unto Joseph, as the land of Canaan was unto Abraham; therefore God brought a branch of his posterity here to possess it. But how did he bring them here, and when? will be our next object to show.

First, then, we will remark, that we have the history of Ephraim's posterity from his days down to the captivity of the ten tribes, or house of Israel, by Shalmanezer the King of Assyria, seven hundred and twenty years before Christ; and during this time his seed never become even one distinct or separate nation, but was in bondage in Egypt until Moses delivered Israel, at which time, his seed constituted about one-twelfth part of that nation, until the revolt of the ten tribes under Jereboam, the son of Nebat, from which time until their captivity by the King of Assyria, the seed of Ephraim constituted only about one-tenth part of the nation of Israel. And this is the last scrap of history now extant, which gives any account of the tribe of Ephraim upon the eastern continent. We, therefore, must resort to the prophecies to find what has become of them.

Had the seed of Ephraim remained upon the eastern continent, they could not have been lost, or cast out, from the knowledge of the eastern nations, from the fact that they were to become a multitude of nations in the midst of the earth. Therefore they could not have existed without the knowledge of Nebuchadrezzar, Cyrus, Alexander the Great and the Roman Emperors. For they pushed their conquests and extended their dominions to every part of that continent. Therefore if the prophesy concerning Ephraim, (recorded in Genesis, 48th Chapt. 19th vs.) that his seed should become a multitude of nations, has ever been fulfilled, they have left the eastern continent and gone to some other land. And, as we have already learned that America is Joseph's land, we have good reason to believe that this is the land unto which they came.

And again; Jacob says, (Genesis 49th Chapt. 22d verse;) "Joseph is a fruightful bough, even a fruitful bough by a well, whose branches run over the wall." This is figurative language, comparing Joseph to a fruitful bough, whose branches run over the wall; which signifies that Joseph's posterity should become very numerous, and finally a branch of his seed should pass over the boundaries of their first inheritance, (the wall signifying boundary,) into another land, which boundary I will now show is the sea, by the testimony of the prophet Isaiah, 16th Chapt. 8 verse. He says: "The fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness; her branches are stretched out, (or marginal readings, plucked up,) they are gone over the sea." This Heshbon and Sibmah (or Shibmah) were cities built and inhabited by the ten tribes or nation of Israel. See Numbers, 32d Chapter, 37th and 38th verses.

Now the tribe of Joseph was the first and chief tribe of this nation. Jereboam, their first king, was of the lineage of Joseph—and the birthright was given to Joseph. (See 1st Chronicles, 5th chapt., 1st and 2d verses.)—Now Isaiah says that the lords of the heathen had broken down the principal plants of the nation that inhabited Heshbon and Shibmah, which was done at the time the Assyrians broke down the ten tribes in the days of Hosea the king of Israel—about twenty-four years before this was spoken by the prophet. But he says, notwithstanding the prinsipal plants of this nation are broken down, yet her branches wander through the wilderness, being stretched out or plucked up, they go over the sea. Again Jeremiah says, on this same subject, in his 48th chapt., 32d verse: "O vine of Sibmah! I will weep for thee with the weeping of Jazer: thy plants are gone over the sea." From these scriptures we learn that some of the branches,or plants, of the house of Israel, the ten tribes (the nation who built and inhabited Heshbon and Shibmah) did go over the sea. Now this, taken in connection with what has been before quoted, concerning Joseph's branches running over the wall—Ephraim's seed becoming a multitude of nations in the midst of the earth—and being somewhere west of Jerusalem—together with the proofs that America is Joseph's land—we have good reason to believe that these branches, or plants, of the house of Israel here referred to were of the tribe of Joseph, who left their first inheritance and the eastern continent, and crossed over the sea to inherit the land of America, which God gave unto Jacob as a blessing above the blessings of his progenitors; which land both Jacob and Moses conferred upon Joseph and upon Ephraim, the crown of the head of Joseph. But when did these branches, or plants, of Joseph, come here? And what were the circumstances under which they came? Jeremiah will tell us, in the 49th chapt. of his prophesy, commencing at the 30th verse. God commands by him, saying, "Flee! get you far off! dwell deep! O ye inhabitants of Hazor! saith the Lord; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you. Arise! get you up unto the wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwell alone. And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them that are in the utmost corners; and I will bring their calamity from all sides thereof, saith the Lord."

Now Hazor was a city and kingdom in the land of Canaan, and it was the capitol or head of all the kingdoms round about. But Joshua the son of Nun, took it and smote the king thereof with the sword; and they smote all the souls that were therein with the edge of the sword, utterly destroying them—there was not any left to breathe—and he burnt Hazor with fire. (See Joshua, 11th chapt., 10th and 11th verses.) Afterwards, in dividing the land unto the children of Israel, he appointed Hazor unto the tribe of Judah. (See Joshua, 15th chapt., 23d verse.) And king Solomon in his days rebuilt it. (See 1st Kings, 9th chapt., 15th verse.) Now in the days of Jeremiah Jerusalem was the capitol, head, and chief city of all that country round about, as Hazor was before its destruction by Joshua, and as Jeremiah had already been in jeopardy for saying that Jerusalem should be smitten and destroyed by Nebuchadrezzar. (See Jeremiah, 36th chapt.) Therefore he calls the country by its former names, and speaks of Hazor as its capitol, instead of Jerusalem.

Now it was a thing well known among the Jews, that there was at that time two families in Jerusalem which the Lord had chosen. This is evident from the fact that after the city was destroyed and the temple burnt by Nebuchadrezzar's army, the Jews complained, saying, "The two families which the Lord hath chosen, he hath even cast them off." Jeremiah, 33d chapt., 24th verse. And they made this complaint, not knowing that the Lord had led them out previous to the destruction of the city into the wilderness that they might go over the sea. For Jeremiah in the above proclamation did not particularize 'the two families which the Lord had chosen;' but spoke in general terms, saying, 'O ye inhabitants of Hazor!' &c.—Not saying how many, or defining any particular ones. As they were to 'dwell deep,' that is, go in secret; hence none understood the proclamation fully, at that time, except 'the two families which the Lord had chosen'—they being the ones to whom the commandment was particularly given.

Now at the time when the Assyrians broke down the principal plants of the house of Israel, those branches, or plants, (from whom sprung the two families which the Lord had chosen) were dwelling in Jerusalem. (See 1st Chronicles, 9th chapt. 3d verse.) And there they remained until about one hundred and twenty years after, when Nebuchadrezzar the king of Babylon, took counsel against the nation of Judah, and conceived a purpose against them. And then (as there was no longer safety for them there) the Lord commanded them to flee and get far off. He also commands them to dwell deep; that is to dwell in secret. He also tells them where to go, saying, "Arise and get you up unto the wealthy nation which dwelleth without care, and have neither gates nor bars, which dwell alone." But where did such a nation exist? We are informed that it was afar off. Now such a nation could not have existed upon the eastern continent, at that time, for Nebuchadrezzar the king of Babylon, had then pushed his conquests to all parts of the land—and all the wealth of the nations he had plundered and brought to Babylon, to make the place of his throne more glorious. Therefore if a wealthy nation had existed any where in the reach of the Chaldean armies, they could not have dwelt without care, having neither bars nor gates. Neither could they have dwelt alone; for other nations being round about them, and knowing of their wealth, would not have permitted them to have dwelt alone. Therefore a nation of this description could not have existed upon that land at that time, nor anywhere within the knowledge of the people of that continent.—Hence when He commanded them to get up to such a nation, He commanded them to get far off, even beyond the sea; to a land unknown to the people of that continent—but inhabited by a wealthy nation, which God promises to destroy by bringing their calamity from all sides thereof, so that their cattle should be a spoil, &c. Now that such nation has once existed upon the land of America and been utterly destroyed, is evident from the history of the antiquities of the country. An extract from which I will now subjoin. Ruins of the city of Otolom, discovered in central America, extracted from American antiquities, by Josiah Priest, page 241: The ruins of this city were surveyed by Capt. Del Rio in 1787, an account of which was published in English in 1822.—This account gives partly the description of the ruins of a stone city of no less dimensions than seventy-five miles in circuit—length 32 miles—breadth 12 miles—and full of palaces, monuments, statues, and inscriptions; one of the earliest seats of American civilization, about equal to Thebes of ancient Egypt. At Boliver in the same country, is another mass of ancient ruins and mine of historical knowledge. It appears that this people in cutting roads through the Cordillera mountains, found gold, silver, copper, and lead mines, which were opened and worked to a great extent; all of which is evidence of their knowledge of architecture, minerology, and agriculture. It further adds, in many places of that country, are found the ruins of whole acqueducts, some of which says Dr. Morse, the geographer, would have been thought works of difficulty in civilized nations. Again, on page 243, he says,—

"We are compelled to ascribe some of the vast operations of the ancient nations of this country, to those ages which correspond with the times and manners of the people of Egypt; which are also beyond the reach of authentic history." This extract is proof sufficient to warrant us in the belief that such a wealthy nation as is described above, did live upon this land about that time; and that they dwelt alone is evident from the fact that no other nation knew of this land.—And that they dwelt without care, is evident, not only from the same fact, but also from the fact that this tremendous great city had neither gates nor bars. Many other extracts might be made from the antiquities in proof of the same thing, but I judge this to be sufficient to establish the fact in the mind of every thinking person, that such a nation once existed upon this land, and have been destroyed by some means or other, and another people are now in their place. The following quotation from Jeremiah explains the whole mystery: God says, I will scatter into all winds them that are in the uttermost corners and bring their calamity from all sides of them, and thus clear the land, leaving their cattle, &c. for a spoil and a booty unto the inhabitants of Hazor, the branches of Joseph.

I will now introduce the traditions of the Indian tribes inhabiting Mexico, concerning the time of the first settlement of this land, and the confusion of languages at the tower of Babel. American antiquities, by Josiah Priest, page 200 and 202, the tradition says that the tongues were distributed by a bird, and were infinitely various, and those receiving them were dispersed over the earth in different directions. But it so happened that fifteen heads of families were permitted to speak the same language. These embodied themselves and traveled till they come to a country which they called Astelon or the Lake Country, supposed to be in the region of the now United States, according to Humbolt. As favoring this idea we notice the word Astelon signifies in their language, water or a country of much water. Now no country on the earth better suits this appellation than the western country, on account of the vast number of lakes found there. From this tradition we learn that this continent was peopled as early as the confusion of languages at the great tower—and this tradition is corroborated by the fact that these ruins of ancient cities are of so ancient a date, that whatever nation built them, they must have commenced their settlement immediately after the confusion of languages in order to have been capable of building such works at so early a date. Here then in America is not only Joseph's land, which is a choice land above all other lands, with Ephraim upon it—a multitude of nations on the west of Jerusalem, and in the midst of the earth—with the stick of Joseph containing the great things of God's law, written to Ephraim, hid up in the earth, to come forth again out of the earth—but here is the land where the wealthy nation existed, who dwelt without care, having neither gates nor bars—which dwelt alone—and they commenced their settlement here immediately after the confusion at the Tower of Babel.

Now we will sum up all these testimonies, and see what we have gained. First, a few families at the time of the confusion of languages at the tower of Babel, were permitted to speak one language. These were embodied and came to America, where being shut out from the rest of the world, upon a choice, rich, and healthy soil of land, abounding with minerals of almost every sort, and possessing the knowledge of architecture, minerology, and agriculture, so far as they were known to the descendants of Noah, before the confusion of languages; with a reasonable degree of industry and perseverance, they soon became a wealthy nation. And they dwelt without care, having neither gates nor bars, because they were shut out from the knowledge of all other nations, and thus dwelt alone; having no fears of being robbed, plundered or destroyed by any other nation.—Therefore they dwelt without care, and in all probability became lifted up in pride, and forgot the God who had led them to this choice land and blessed them so abundantly upon it. Therefore he says, I will bring their calamity from all sides thereof and scatter into all winds them that are in the uttermost corners, and thus clear the land for a more righteous people, even for the branches of Joseph which were to run over the wall (or sea) and possess this choice or blessed land. Second, Joseph's posterity which was to grow into a multitude in the midst of the earth, and Ephraim's seed which was to become a multitude of nations, continued with their brethren of the other tribes, until the Assyrian captivity of the ten tribes, at which time some of the posterity of Joseph and of Ephraim being joined to the house of Judah at Jerusalem, were not carried away into captivity, but remained in Jerusalem until the days of the prophet Jeremiah, six hundred years before Christ, when in consequence of the purpose which Nebuchadrezer, the King of Babylon, had conceived against Jerusalem to destroy it, God commanded them to flee and get far off, (even beyond the sea, unto the land now called America,) and to go in secret, lest they should be followed and destroyed by Nebuchadrezer's commands, as he was then monarch of the world.

Yea, he commands them to arise and get up unto the wealthy nation which dwelt without care, having neither gates nor bars, which dwelt upon the land of America, which land God gave unto Jacob as a blessing above the blessings of his progenitors, which is to the utmost bounds of the everlasting hills, from Egypt. Which land also, Jacob conferred upon Joseph their father; and Moses the man of God, blessed it unto his seed. Therefore God promises to destroy this wealthy nation (undoubtedly for their wickedness,) and give the land with all their wealth, unto these remnants of Joseph. Accordingly, in obedience to this command, they started from Jerusalem, privately, and went into the borders of the wilderness, by the Red sea. And after wandering through the wilderness, unto the Arabian sea, they built a ship, by God's direction, and came over the sea to the promised land. There they found the wealthy nation all destroyed and their bones scattered over the face of the land. But their cattle, and beasts of every kind, being left, were a spoil unto them. These remnants of Joseph, possessing the light of God's revelation, having continually among them prophets and inspired men, who were the rulers of the nation, and being of Jerusalem, the city where David dwelt, they were in deed and in truth, the Lion of God, (or Ariel.) These, therefore, posessing an extraordinary divine spirit, by which they could foretell future events and control the common course of nature, wrote a history of their nation, together with the word of God revealed unto them; and this was a sacred Book, which was handed down from generation to generation, and written by a succession of prophets who were raised up to be the rulers of that nation. But as there were some of that nation who did not wish to be governed by the revelations and commandments of God, therefore they dissented and established a nation by themselves. This dissenting nation, finally overpowered the other, after protracted wars, which accounts for the numerous fortifications and works of defence which are found so profusely scattered over the face of this land. Ariel was brought down—the nation that had prophets and inspired men for its rulers, was brought down; but their words having been written in the sacred book, which must not be destroyed, it was hid up in the earth, but to come forth at some future time, when they will speak out of the ground, and their voice will whisper out of the dust. Yea, this is the stick of Joseph, in the hand of Ephraim, which God will take and put with the stick of Judah, the bible.

And these two sticks (or books,) put together, and becoming one in the Lord's hand, is an ensign which God will raise upon the mountains of America, as recorded by Isaiah, 18th Chapt. He says: "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia." Now, the whole continent since called Africa, was then called Ethiopia. The rivers referred to, are a little south of west from Jerusalem, (the place where the prophet dwelt, when he wrote the above declaration,) on the western shore of Africa. Their present names are, as follows, viz: Niger, Sinegal, Grande, and Mesurado. In looking beyond these rivers, from Jerusalem, upon the map of the world, the first land the eye lights upon, is North and South America, stretched out between the Pacific and Atlantic Oceans, from the South Temperate to the North Frigid zones, and the form thereof is like the shadow of two great wings. Here, then, is the land, shadowing with wings, which is beyond the rivers of Ethiopia. But the prophet goes on in his description, and says, that they send embassadors by the sea, even in vessels of bulrushes, (or rushing vessels,) upon the waters, saying, Go, ye swift messengers to a nation scattered and peeled, and to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled; (or marginal readings, whose land the nations have despised.) The nation and people here referred to, are evidently the nation and people called Jews, from the fact that they are scattered & peeled, and have been terrible from their beginning, and hitherto a nation meted out and trodden down, and the nations have despised their land. Therefore, the prophet says that embassadors shall be sent from this land, by the sea unto the nation of Jews, even in rushing vessels upon the waters, saying, "Go ye swift messengers, &c." But before these swift messengers shall be sent from this land, God will lift up an ensign on the mountains, and call upon all the inhabitants of the world and dwellers on the earth to see it, and to hear the trumpet which he will then blow. For the prophet continues in the 3d verse, saying: "All ye inhabitanss of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains: and when he bloweth a trumpet hear ye. For so the Lord said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains, and to the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them. In that time shall the present be bro't unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, (or the nations have despised,) to the place of the name of the Lord of hosts, the mount Zion." Now when we sum up the sentiment couched in this chapter, we have the following: First, that God would take his rest, (that is cease to work on earth among the children of men, by giving them revelations, and working miracles among them.) But he would consider in his dwelling-place, like a clear heat upon herbs, and like a cloud of dew in the heat of harvest, (that is, he would while abiding in his dwelling-place, consider the inhabitants of the earth, and would shed forth certain general blessings, equally upon all, like a clear heat upon herbs, and like a cloud of dew in the heat of harvests.) Second: Just before the harvest, or the end of the world, (for Christ said, the harvest is the end of the world; see Matthew 13, 39;) when the sour grapes or harvest of the earth is ripening, God shall take the stick of Joseph out of the ground in America, containing the words of Ariel, which were to speak out of the ground, even the sacred book of the natives, containing their sacred laws, (or the great things of God's law written to Ephraim,) and put it with the stick of Judah, (the bible,) in America; and this shall be lifted up as an ensign on the mountains of the land shadowing with wings, which is beyond the rivers of Ethiopia from Jerusalem, (which land I have shown to be America,) and call upon all the inhabitants of the world, and dwellers on the earth to see it, and to hear the trumpet he will blow at the same time. Third: Immediately after this ensign shall be raised and the trumpet blown in America, there will be swift messengers sent from this land to the Jewish nation; and after they are gone, God will cut off the sprigs of this nation, with pruning-hooks, and take away and cut down the branches; and they shall be left together, for the fowls of the mountains, and for the beasts of the earth, to summer and winter upon. Now a sprig is a branch not come to maturity; therefore the territories of this nation are the sprigs, and the states are the branches. Fourth: After God has cut off all the territories of this nation and has taken away and cut down the states; and the inhabitants thereof are left for the fowls of the mountains and for the beasts of the earth to summer and winter upon, then at that time these swift messengers, who were sent from this land, will return and bring from Jerusalem, a part of the Jewish nation, as a present unto the Lord of hosts; and this present they will bring unto the place of the name of the Lord of hosts, the Mount Zion: which is the same mountain upon which God will lift up the ensign and call upon all the inhabitants of the world and dwellers on the earth, to see it.

As a corroborating proof of this last declaration, I will just quote Jeremiah 4th chapt. commencing at the 5th verse. He says:—"Declare ye in Judah, and publish in Jerusalem; and say, blow ye the trumpet in the land; cry, gather together, and say, assemble yourselves, and let us go into the defenced cities. Set up the standard toward Zion:

retire, stay not; for I will bring evil from the north, and a great destruction." Here somebody is commanded to declare in Judah and publish in Jerusalem, that they must gather together and assemble themselves, and go into the defenced cities. And he commands them to "set up the standard toward Zion" and "retire and stay not." Hence they were to go to Zion from Jerusalem, with some of the Jews, as a present to the Lord of hosts. From this we learn that America is not only Joseph's land, where Ephraim dwells, and the place where the stick of Joseph is deposited in the earth, to be taken by the Lord and put with the stick of Judah, (the bible,) and lifted up as an ensign for the nations upon the mountains of this land.—But it is also the place where the Zion of God is to be built, in which there will be deliverence and holiness. For Zion and Jerusalem are two places, as you will learn from the above quotation, where they are commanded to leave Jerusalem and go to Zion.—The one being in Asia, and the other in America, (or upon the land shadowing with wings beyond the rivers of Ethiopia from Jerusalem.) The gathering is to be both to Zion and Jerusalem. The tribe of Judah will gather to Jerusalem, and the remnants of Joseph to Zion. But at the coming of

Christ, they are to become one. The sea will return to its own place in the polar regions, and the islands and the continents will then become one land, and Zion and Jerusalem one city.

Again, Ezekiel seems to have an allusion to the foregoing subjects in his 17th Chapt. commencing at the 22d verse. After having put forth a riddle, and spoken a parable to the house of Israel and explained it, he says: "Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent; In the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken, and have done it." Now we are informed in a former part of this chapter that the cedar tree represents the nation of Israel. Therefore the other trees represent other nations. The prophet had been speaking of Nebuchadrezzar, the King of Babylon, coming against Jerusalem, to carry the house of Judah into captivity—the same captivity spoken of by Jeremiah, when he commanded the inhabitants of Hazor to arise and get up unto the wealthy nation. Now the high cedar being the nation of Israel, the highest branch of the high cedar is the tribe of Joseph—for the birth-right was Joseph's. See 1st Chronicles, 5th Chapt. 1st and 2d verses.

Now then, God says, I will crop off from the top of the young twigs of Joseph, a tender one; (here is the branch of Joseph that run over the wall, and here is the plant that went over the sea;) and I will plant it in the mountain of the height of Israel, which is the land of America; for it was after Jacob's name was changed to Israel that his blessings prevailed unto this land. Therefore it was planted in America, and grew and become a goodly cedar, and brought forth boughs, and bare fruit, (now that it bore fruit their sacred book is evidence.) And now as they are to build up Zion in the last days, by their sacred book, or the stick of Joseph coming forth, as an ensign, &c.; And as there will be gathered unto Zion some from every nation under heaven; therefore under it will dwell all fowls of every wing, in the shadow of the branches thereof shall they dwell. That is, under the government of Zion and her stakes, shall men from all nations, tongues and languages dwell. "Then all the trees of the field, (or all the nations of the earth,) shall know that I the Lord have brought down the high tree, (the nation of Israel,) and exalted the low tree, (the nations of the Gentiles.") And again, "That I have dried up the green tree, (the gentiles) and made the dry tree (the nation of Israel) to flourish. I the Lord have spoken, and have done it."

Our next object will be to show how God is to take the stick of Joseph which is hid up in the land of America, and put it with the stick of Judah; or in other words, how he is to bring forth this sacred book, containing the sacred laws of God, written to Ephraim, or the aborigines of this country, and hid in the earth. For this testimony we will quote Isaiah 29th chapter, commencing at the 9th verse: "Stay yourselves and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers, hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this, I pray thee: and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Now the prophet had been speaking in a former part of this chapter, of Ariel being brought down, and speaking out of the ground. And he says, when this shall come to pass that Ariel shall speak out of the ground and their voice shall whisper out of the dust, that the multitude of his (Ariel's) strangers (or the people that were of the nation of Ariel,) would be like small dust; (that is, mouldered away to dust,) and that the multitude of his (Ariel's) terrible ones (that is, his warriors,) should be as chaff that passeth away; (that is, they shall be all gone;) and they passed away suddenly. Now the prophet says that when Ariel shall be about to speak out of the ground, or when the Lord shall be about to take the stick of Joseph out of the earth, that the nations shall be drunken, but not with wine; and they shall stagger, but not with strong drink. He then goes on and tells what they are drunken with, and why they stagger; for he says: "The Lord has poured out upon them the spirit of deep sleep." They are drunken therefore with spiritual drowsiness, having closed their eyes, and rejected the prophets. Therefore their rulers and the seers, God hath covered; and spiritual darkness covers them all. And they stagger, not knowing the truth; and the vision (that is, the sight or understanding,) of all, has become unto them as the words of a book that is sealed, which men deliver to one that is learned, saying, read this, I pray thee; and he saith, I cannot, for it is sealed, &c. That is, they are all filled with so much spiritual darkness, that they cannot see, understand or know any thing beyond the research of human learning. Therefore, as the learned man could not read the words of the book because they were sealed, (or the knowledge of their meaning lost from among men, and consequently could not be obtained by human learning,) so the prophet says that all the learned men of that generation were just like him—none of them could read it; because it is sealed, (or beyond the research of human learning,) and as the unlearned said I am not learned, so all the unlearned of that generation would make the same excuse.—The vision of all, both learned and unlearned, has become so dimned unto them, that they do not discern, understand or know any thing beyond the research of human learning. "Wherefore the Lord said, for as much as this people, (that is all the people of the generation in the which this book is to be brought forth, the words of which is to be delivered to one that is learned,) draw near me with their mouths, and honor me with their lips, but have removed their hearts far from me; and their fear toward me is taught by the precepts of men;" (that is, they have none that teach them the fear of the Lord, but such as have no inspiration; and they teach by their learning, according to the doctrines, commandments and precepts devised by men since inspiration ceased.)

"Therefore, Behold, saith the Lord, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder;" (that is, he will do a work among this people that they will marvel and wonder at; for he will make the unlearned, by the inspiration of his spirit, read and translate the words of the book which their learned men could not read; and thereby he will make the wisdom of their wise men to perish, and the understanding of their prudent men to be hid.)

This then, is the way God is to take the stick of Joseph and put it with the stick of Judah. He is to make use of man as an instrument, and command him to deliver the words of the book to the learned, &c.; and finally, inspire the unlearned man to read and translate it, and cause it to be published to the nations. And thus the Lord takes it and puts it with the stick of Judah, (the bible.)

Now we next come to speak of some of the events that are to follow this book's coming forth. The prophet says: "Wo to them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?" Now this wo is pronounced against them that persist in teaching a fear toward God by the precepts of men, after this book has come forth and brought the light whereby they might see and know the truth.

But because they love darkness rather than light, their deeds being evil, they continue in the dark and will not come to the light, lest their deeds should be reproved. And while they work in the dark, thinking that no one sees them or knows them, at the same time professing to fear God and to teach men the fear of the Lord, they look upon them that God has chosen to do his marvelous work, and wonder at them, yet they say surely, your turnings of things upside down shall be esteemed as the potter's clay. But the answer of God unto them is, "Shall the work say of him that made it, He made me not; or shall the thing framed say of him that framed it, He had no understanding? For it is not yet but a very little while, and Lebanon (a forest in the land of Palestine,) shall be turned into a fruitful field, and the fruitful field (or the place where the gentiles dwell,) shall be esteemed as a forest. And in that day, the deaf shall hear the words of the book; and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase, and their joy shall be in the Lord; and the poor among men shall rejoice in the Holy One of Israel. For the terrible one (that is, he that oppressed the poor and persecuted the meek,) is bro't to nought, and the scorner (he that despised and scoffed at the poor and meek,) is consumed, and all that watch for iniquity are cut off; for all that watch for iniquity make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. These being all cut off, "Thus saith the Lord who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, neither shall his face now wax pale, when he seeth his children, the work of mine hands, in the midst ot him, (or he in the midst of them,) for they shall sanctify my name, and sanctify the Holy One of Jacob and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmered shall learn doctrine." In the above quotation we have a sketch of all the great events which are to follow the coming forth of this book.

First; there is to be extensive priestcrafts, and secret works of darkness, and the actors in these things are to predict the overthrow of the work of God.

Second; there is to be a gathering to the land of Palestine, so as to turn Lebanon into a fruitful field.

Third; there is to be great miraculous power displayed on earth, and spiritual gifts given unto the children of men; insomuch that the deaf will be made to hear, and the blind to see, while the meek increase and the poor rejoice in the Holy one of Israel.

Fourth; there are to be those who oppress the poor and persecute the meek—called terrible ones,—and scorners, those who despise and scoff at those that are good: also there will be those that watch for iniquity, and that will make a man an offender for a word, and lay a snare for him that reproveth in the gate and that turn aside the just for a thing of nought; and these shall all be brought to nought, consumed and cut off, insomuch that the fruitful field will be esteemed as a forest.

Fifith; the whole house of Israel, the children of Jacob, being gathered together, and Jacob in their midst, shall sanctify the Holy One of Jacob, and fear the God of Israel. And they also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

All these different events which are here merely sketched, are dwelt upon at large in different parts of the prophecies. But you ask, how are these events to be brought about by the coming forth of this Book? I answer; when God takes this Book, (the stick of Joseph,) and puts it with the stick of Judah, (the Bible,) as I have stated above; this being the sign set among the nations, (Isaiah 66th chapt. 19th verse,) and the ensign lifted on the mountains, (Isa. 18th chapt. 3d verse,) and set up for the nations, (Isaiah 11th chapt. 12th verse.) He will then commission officers to bear this ensign to the nations, and to show forth this sign among the people. These officers being the fishers and hunters of Israel, (Isaiah 19th chapt. 16th verse,) and having escaped (the corruptions that are in the world through lust) go to the nations bearing this ensign, even to Tarshish, Pul, and Lud, that draw the bow; to Tubal and Javan, and to the Isles afar off, that have not heard of God's fame, neither seen his glory, to declare his glory among the gentiles; and being officers of the kingdom of God, commissioned from on high, they will disclaim all fellowship with the unfruitful works of darkness—the commandments and precepts of men—but rather reprove them. Calling on all men to repent and believe the gospel: baptising, or administering the ordinances of adoption, to all that believe, and thus translating them from the kingdom of darkness into the kingdom of God's dear Son; and the Holy Ghost being mightily poured out upon them, the deaf are made to hear and the blind to see, they that erred in spirit come to understanding, and they that murmured learn doctrine. While at the same time, the Priests of the different sects of religion, who preach for hire and divine for money, and all that love darkness rather than light because their deeds are evil, cry out, saying, surely your turning of things upside down shall be esteemed as the potter's clay. And thus they predict the overthrow and downfall of the work of the Lord, while their works are in the dark; and they say, who seeth us, and who knoweth us. And they oppress the poor and persecute the meek and those that fear God and keep his commandments, despising and scoffing at them, watching them for iniquity, making them offenders for a word, and laying snares for these officers who reprove them for their wickedness, and they turn aside the just for a thing of nought.

All this while the Jews are gathering to Jerusalem to rebuild their city and temple, and turn Lebanon into a fruitful field. And these officers, after finishing their work of fishing the children of Israel from among the gentiles, or out of the cold streams of spiritual Babylon.

They commence their mission of hunting them among the mountains, and hills, and rocks, and more rugged parts of the earth which have not been settled and cultivated by civilized nations. And while they are thus ranging the mountains and the hills, and clambering over the rocky steeps in search of Israel, God will pour out his judgements upon the gentile nations, and scorge them for their wickedness until the Lord shall come in the clouds of heaven, and bring to nought the terrible one that oppressed the poor and persecuted the meek, and consume the scorner that despised and scoffed at the people of God; and cut off and destroy all that watched for iniquity, and made a man an offender for a word and laid snares for his servants, and turned aside the just for a thing of nought. And thus will God make the fruitful field to be esteemed as a forest; and when these officers shall have finished their hunt among the mountains, hills and rocks, and have gathered up all the remnants of Israel, they will bring them as an offering unto the Lord out of all nations, upon horses and in chariots, and in litters, and upon mules, and upon swift beasts to Gods holy mountain where they will sanctify the name of the Lord, and sanctify the Holy one of Jacob and fear the God of Israel; while at the same time the Lord will come with ten thousand of his saints, (and Jacob among the rest to stand in the midst of his children, while they sanctify the name of their God and fear him,) to execute judgment upon the ungodly and cut them off and consume them as stubble. And to place his sanctuary in the midst of Israel forever more, and to divide the earth for an inheritance unto the meek, while Satan is bound and cast into the bottomless pit, and shut up, and a seal placed upon him that he shall not deceive the nations any more until the thousand years shall be finished. And the Spirit of God being poured out upon all flesh the enmity will be destroyed, and the Wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid, and the Calf and the young Lion and the fatling together, and a little child shall lead them; the cow and the bear shall feed, their young ones shall lie down together, and the Lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand upon the cockatrice's den. They shall not hurt nor destroy in all God's holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

We next come to enquire when shall these things be? and what signs will there be when these things are about to come to pass, that God is to bring forth this Book, and all these mighty events are to follow it?

The Apostle Paul has told us when these things shall be, in the 11th chapt. 25th verse of his epistle to the Romans. He says, "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in; and so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob, for this is my covenant unto them when I shall take away their sins."

Now from this quotation we learn, that these things will take place when the fullness of the Gentiles is come in; for then the deliverer will come out of Zion, and turn away ungodliness from Jacob; for this is his covenant unto them when he takes away their sins: (Or this is the way, he will make a covenant with them, and take away their sins.) Now, a covenant is a bargain between parties, and God says in this quotation that he will make a bargain with all Israel, (when the fullness of the Gentiles be come in,) and take away their sins, and save them. And that this bargain shall be made with them through the agency of the Deliverer coming out of Zion. But who, or what, is this Deliverer? I answer, it is the Priesthood, and authority of Jesus Christ conferred upon the officers of the Church or Kingdom of God in the last days; these are the fishers who are to fish the children of Israel from among the gentiles; these are the hunters who are to hunt them from every mountain and from every hill, and out of the holes of the rocks; and these are the men who have escaped the corruptions that are in the world through lust, and God will send them to the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal, and Javan, and to the Isles afar off; that have not heard of his fame, neither seen his glory; and they shall declare his glory among the gentiles. And then after having turned away ungodliness from Jacob by recieving them into covenent with the Lord, and adopting them into his Kingdom, they will bring all the children of Israel for an offering unto the Lord out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts unto their own land. And all these things will they do by virtue of the authority of the priesthood of Jesus Christ, conferred on them for this very purpose. And this is the Deliverer come out of Zion to turn away ungodliness from Jacob; and this is to take place when the fullness of the gentiles be come in.

But how shall we know when their fullness has come in? The saviour has told us in the 21st chapt. of Luke, after speaking of the destruction of the city of Jerusalem, and of the events and signs which were to precede it, he says, "And Jerusalem shall be trodden down of the gentiles, until the times of the gentiles be fulfilled." Now, from this we learn, that when the times of the gentiles is fulfilled, (or the fullness of the gentiles is come in, which are synonymous in their meaning,) Jerusalem will no longer be trodden down of the gentiles. But the Saviour proceeds and speaks of other signs, by which all men might know when these things were about to take place. He says, "And there shall be signs in the Sun and in the Moon, and in the stars; and upon the earth, distress of nations, with perplexity; the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory; and when these things begin to come to pass, then look up and lift up your heads for your redemption draweth nigh. And he spake to them a parable, "Behold the fig-tree, and all the trees, when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, this generation shall not pass away till all be fulfilled." But what generation shall not pass away till all be fulfilled? I answer. The generation of which he was then speaking—the generation that should see the things begin to come to pass, of which he had just been speaking—the generation that shall see the signs in the sun, and in the moon, and in the stars, should not pass away till all should be fulfilled. "Heaven and earth shall pass away, but my word shall not pass away."

Now, the Saviour has told us in the above quotation, that when we see the signs spoken of above, viz: signs in the sun, moon and stars, and upon the earth distress of nations with perplexity, the sea and waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth, together with Jerusalem no longer trodden down of the gentiles, but the Jews returning there and rebuilding their city upon her own heap. When we see these things come to pass, we may know that the kingdom of God is nigh at hand, with as much certainty as we know that summer is nigh when we see the trees begin to leave out.

But what is the kingdom of God? I answer. It is God's organized government on earth. Now, this kingdom was given to Israel in the days of Moses. See Exodus 19th chapt. 6th verse. And it continued with the Jewish nation until Christ, but they did not bring forth the fruits; therefore it could not be called the kingdom of Heaven while it remained with them; but it was the kingdom of God for it was his organized government. Now, John preached to the Jews, saying, "Repent, for the kingdom of Heaven is at hand." That is, the spiritual and heavenly part of the kingdom of God, is at hand; therefore, repent, that ye may receive it. The Saviour preached the same, and he sent out his disciples and commanded them to preach the same also; saying, repent, for the kingdom of Heaven is at hand. But they would not repent. Jesus, therefore, after putting forth a parable to them, representing that they had possessed the kingdom for a long time, as a nation, and God had sent prophets to them, calling upon them to repent and bring forth the fruits of the kingdom, but they had stoned and killed them all, and at last God had sent his Son, and they sought his life. Therefore, says Christ, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." See Math. 21st chapt. 43rd verse. The kingdom of God was then taken from the Jews and give to the gentiles, and they not only received it, but for a while brought forth the fruit. Now, the fruit of this kingdom was the signs Jesus said should follow them that believe. Mark 16th chapt. 17th and 18th verses. And the spiritual gifts spoken of in 1st Corinthians 12th chapt. But finally, they not only ceased to bring forth the fruits, but also distroyed the organization of the kingdom by killing the officers, transgressing the laws and changing the ordinances; and then the kingdom of God ceased to exist on the earth. The gentiles however, organized a new kingdom, commissioned new officers, and made new laws, and instituted new ordinances; and this they called the kingdom of God. But it never produced any of the fruit of the kingdom of God, neither did it ever have any of the officers of the kingdom of God. Now, the officers of the kingdom of God are as follows, viz: Apostles, Prophets, Evangelists, Pastors and Teachers, all commissioned of Jesus Christ, the king of this kingdom, and inspired by the Holy Ghost. The laws of this kingdom are whatsoever Christ the king commands. The ordinances are baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost. See Ephesians 4th chapt. 11th verse; also, Math. 28th chapt. 20th verse; also, Acts 8th chapt. 14th, 15th, 16th and 17th verses. The kingdom of God therefore, having fled from the earth, and the Saviour seeing this beforehand spake of its return, saying, "When ye shall see these things come to pass, know ye, that the kingdom of God is nigh at hand." He also said, that, in the same generation that these things should begin to come to pass, all should be fulfilled.

We will, therefore, next enquire if any of these things have come to pass in this generation? for it is of the utmost importance that we should know, and not be deceived in this matter—because in one short generation the children of Israel is not only to be gathered from all nations unto their own land, and the kingdom of God return to the earth, but Jesus Christ is also to come in the clouds of heaven with power and great glory. And he says that he will come "as a snare upon all them that dwell upon the face of the whole earth." And he warns us saying, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." And he commands us to "Watch and pray always that we may be accounted worthy to escape all these things, and to stand before the Son of Man." But what shall we watch for? I answer. For the signs by which we are to know the generation in which all these things are to be fulfilled, that we may be prepared for them; and not be found fighting against God.

The prophet Joel also, has spoken of some of the signs by which we can know the time when these things are about to come to pass. He says, 2nd chapt. 30th verse, "And I will show wonders in the heavens and in the earth; blood, and fire, and pillars of smoke; the sun shall be turned into darkness and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord, shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Now we begin to understand what the Saviour means when he commands us to watch and pray always. We are to watch for these signs that we may know when the generation has come, in which these things are to take place; and then we are to pray always, for whosoever calls on the name of the Lord, shall be delivered by fleeing to Zion or Jerusalem, for in both places there is to be deliverance, as the Lord hath said, &c. Now let us obey this command of the Saviour, and look back and see if any of these things have come to pass in this generation.

The first signs the Saviour speaks of, were to be in the sun. Now, all these signs must be visible to the natural eye, or they would be no signs at all. Now, in tracing the history of the world from the Crucifixion of Christ down to A. D. 1816, there was not a sign seen in the sun in all that time; therefore when the Saviour said there shall be signs in the sun, he spake of signs that no future generation should see except the one that should witness his second advent, that all men might know when they see the signs in the sun, that Christ would come in that generation, in the clouds of heaven, with power and great glory, &c. In A. D. 1816 the signs were seen in the sun, and were visible to the natural eye of all men for months; and they have been seen since but not so plain. Since then there have been great signs in the moon also, and in the stars—particularly on the night of the 12th of Nov. 1833, when the whole starry host seemed to be moving out of their places at once. And this continued almost the whole night. There have also been seen wonders in the heavens, blood, and fire, and pillars of smoke; also on the earth there has been distress of nations with perplexity; the sea and waves roaring. The Paris Temps published an account from Pondicherry of the 22nd January last, and from Yanaon a French factory, (about 250 miles along the coast from that city,) up to the 7th of December, which gives numerous details of a dreadful hurricane and inundation of the sea on that coast. Upwards of ten thousand corpses had been found, and many thousands more had no doubt been washed away. This account states, that such a hurricane and inroad of the sea was never known before in that country. And here in our own country, the city of Natchez has been almost entirely destroyed by a hurricane; and there have been great earthquakes in various parts of the earth, and pestilences such as were never known before, have raged among the nations in this generation; and surely they have been and are still in distress and in perplexity. And men's hearts are failing them for fear, and for looking after those things which are coming on the earth.

Now, it is a well known fact that the most of people are looking for and expecting some great overturn soon to take place, and they are afraid. Their hearts fail them for fear. And why this fear? Because they are not in the kingdom of God but are clinging to this world, making a God of it, and they are afraid it will be taken from them, and surely it will, if they do not repent and become citizens of God's kingdom, calling on the name of the Lord that they may be delivered in

Mount Zion, for the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high God; whose kingdom is an everlasting kingdom, and his dominion that which shall not pass away. And all dominions shall serve and obey him. See Dan. 7th chapt. 27th verse.

But if these things have been taking place ever since 1816, (as the kingdom of God was to be nigh at hand and the redemption of Israel drawing nigh, when these things should begin to come to pass,) we must not now be looking for the kingdom of God to come, but must search it out as having already come, and been organized here on earth among men since the year 1816, the time when these things began to come to pass. Also we may look for Jerusalem already to have been redeemed and no longer trodden down of the gentiles, their times having been fulfilled and many of the Jews already returned to inherit their own land in peace. And thus we may consider the gathering of Israel as having already commenced. Now if the kingdom of God has come, we shall not be troubled much to find it when we begin to seek for it, because it is so unlike all other kingdoms or systems organized among men under the name of the kingdom of God, that no man when he sees both can mistake the one for the other. Now mark, reader, the officers of the kingdom of God, as we have already learned above, are Apostles, Prophets, Evangelists, Pastors and Teachers, all commissioned by Christ the king, and inspired by the Holy Ghost. Now, it would be impossible for him to commission these officers without giving them revelation; hence the falsity of saying there is to be no more revelation. Again; the citiizens of this kingdom are to have the Holy Ghost given unto them through the laying on of the hands of the officers, insomuch that they shall speak with tongues and prophesy: Acts 19th chapt. 6th verse: as well as to possess all the miraculous signs and spiritual gifts promised in the New Testament. The Apostle Paul in his 1st epistle to the Corinthians 12th chapt. 28th verse, innumerates the gifts and officers, and speaks of the order of the church or kingdom of God as follows: He says, "And God hath set some in the Church, first Apostles; secondly Prophets; thirdly Teachers: after that, miracles; then gifts of healing; helps in governments and diversities of tongues." Now reader, if there is a church or kingdom to be found organized among men, which possesses the above gifts and officers, that is the kingdom of God; and if there is such a church or kingdom on earth it has been organized and established by Jesus Christ since 1816, when the signs were first seen in the sun; and consequently a new revelation has been given to men on the earth since that time, commissioning them as officers of the kingdom of God to declare God's glory among the gentiles, and to fish the children of Israel and hunt them from the mountains and from the hills, and out of the holes of the rocks and bring them to their own land for an offering unto the Lord out of all nations.

But if this work has commenced and these officers have been actually commissioned and sent to declare God's glory among the gentiles and to bring Israel to their own lands, then God has set a sign among them, for this he was to do before he sent any body on this mission. Also he hath set up an ensign for the nations, for this he was to do before he assembled the outcasts of Israel, or gathered the dispersed of Judah. Also he has taken the stick of Joseph and put it with the stick of Judah and made them one stick in his hand, for this he was to do before he would take the children of Israel from among the heathen whither they be gone. Again he has brought forth a book the words of which have been carried to the learned who could not read them, for this he was todo before he began to work his marvellous work and wonder among the people—when he would make the blind to see and the deaf to hear. Therefore, if this sign has not been set among the people—if this ensign has not been set up for the nations—if the stick of Joseph has not been taken and put with the stick of Judah—and if the words of the Book have not been carried to the learned—then we may look in vain for the Kingdom of God on the earth; for it was not to come until God first sets a sign among them, or sets up an ensign for the nations to be borne by the officers of the Kingdom, by which all men might know that they were officers of the Kingdom of God. Now this sign, ensign, sticks and book, I have proven in a former part of this work, referred to one and the same thing, viz: To a book or record of the tribe of Joseph taken by the Lord's commandment out of the ground in America and put with the bible by publishing it to the nations as the bible was before it. Now if such a book has come forth, then the Kingdom of God has come forth, for God has commissioned officers to bear it forth as an ensign (in connection with the bible) to the nations, and to hunt Israel and fish them and bring them home to their own land. We will therefore next enquire, has there such a book made its appearance in this generation. I answer, there has, and it is called the "Book of Mormon." We will now enter into an examination of this book and see if it bears the description the prophets have given. If so, we must receive it, believe and enter into the Kingdom of which this is the ensign. First, then, in the record of Ether contained in the Book of Mormon, we have a historical sketch of a wealthy nation who once dwelt alone upon this land but were all destroyed somewhere about six hundred years before Christ. This account says, that when the Lord confounded the languages of the people at the Tower of Babel, one Jared and his brother cried unto God that he would not confound their languages so but what they could understand each other. Also, that their particular friends and relatives might not be confounded. And the Lord heard their cry and they were not confounded. And God directed their course unto this land, telling them it was a choice land above all other lands. It had then been uninhabited ever since the flood, and was secluded from the knowledge of all the human race save these few families. Therefore being alone and possessing the knowledge of minerology, agriculture and architecture to some extent, they began their empire, and in a few gen-

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erations became a wealthy nation. And they dwelt without care, having neither gates nor bars, for no other nation knew of their existance; but God had told them in the beginning of their settlement if they did not serve him and keep his commandments they should be destroyed from off the land, for said he, no nation shall possess this land who will not serve the God of the land, whose name in the english language is Jesus Christ—and when they become fully ripened in iniquity they shall perish. According to this record this people becoming lifted up in pride because of their wealth, and careless and indifferent about keeping the commandments of God, because of their ease and affluence, and thus neglecting to serve and adore that God who had brought their fathers to this land and blessed them so abundantly upon it—therefore the Lord withdrew his spirit from them, and they became divided, and a civil war broke out among them which ended in the entire destruction of the nation, insomuch that but one individual was left alive in all this land, except the Prophet, who wrote this account, and this one individual was Coreantumr the king, and he lived to see the land possessed by another people, and thus God brought their calamity from all sides thereof and left the land without inhabitants, while their cattle &c. remained for a spoil to those who should after inherit the land. This then is the wealthy nation spoken of in the 49th chapter of Jeremiah which dwelt afar off from Jerusalem without care and alone, having neither gates nor bars, unto whom the inhabitants of Hazor were commanded to arise and go, with the promise of their cattle for a spoil, &c. Again, this is the nation who built the city of Otelem, the ruins of which have been found in Central America, of no less dimensions than seventy-five miles in circuit—length thirty-two, and breadth twelve miles—a description of which I have given in a former part of this work. The following is the account of the building of that city, by this wealthy nation, contained in the record of Ether Book of Mormon, page 590, second edition: And they built a great city by the narrow neck of land, by the place where the sea divides the land. And they did preserve the land southward for a wilderness to get game.—And the whole face of the land northward was covered with inhabitants; and they were exceeding industrious, and they did buy and sell, and traffic one with another, that they might get gain. And they did work in all manner of ore, and they did make gold and silver, and iron, and brass, and all manner of metals; and they did dig it out of the earth; wherefore they did cast up mighty heaps of earth to get ore of gold, and silver, and of iron and of copper; and they did work all manner of fine work. And they did have silks and fine twined linen; and they did work all manner of cloth, that they might clothe themselves from their nakedness. And they did make all manner of tools to till the earth both to plough and to sow, to reap and to hoe, and also to thresh. And they did make all manner of tools with which they did work their beasts. And they did make all manner of weapons of war. And they did make all manner of work of exceeding curious workmanship. And never could be a people more blessed than were they, and were prospered by the hand of the Lord. And they were in a land that was choice above all lands, for the Lord had spoken it. Again these are the people of which the Indian tribes inhabiting Mexico have a tradition that at the confusion of languages fifteen heads of families were permitted to speak the same language, who embodied themselves and came to this country; the particulars of this tradition I have given in a former part of this work, and the main features of it agrees with the history of this people, contained in the forepart of the record of Ether in the Book of Mormon.—Again, the Book of Mormon gives an account of a remnant of the tribe of Joseph who left Judea by God's commandment in the days of Jeremiah the Prophet, just before the Babelonish captivity of the Jewish nation by Nebuchadrezzar, and went in to the borders of the wilderness near the shore of the red sea, taking with them the books of the Prophets and of Moses engraven upon brass plates; and after wandering in the wilderness for the space of eight years, they came to the sea which they called Irreantum, which being interpreted is, many waters; the same I presume that is now called the Arabian sea. There they built a ship according to the instructions which God gave them, in which they crossed the ocean unto this land, which they called the promised land, it having been conferred upon Joseph their forefather, by promise. They landed in South America and commenced their settlement. They found cattle and beasts of every kind in the wilderness—their leaders and rulers being prophets, they had the light of God's revelations which constituted them Ariel or the lion of God, and they were of Jerusalem, the city where David dwelt, that is, came out from Jerusalem.

These then are the people spoken of

in the 29th chapt. of Isaiah, called Ariel, that is the Lion of God. Again, these are the branches or plants of Heshbon and Sibmah which wandered through the wilderness and went over the sea. Also, the branches of Joseph which were to run over the wall. Again, as this people emigrated to the north, they found the ruins and bones of the wealthy nation spoken of above scattered over the face of this north country—they also found their history engraven upon twenty-four gold plates, their cattle, &c. had already become a spoil unto them. Therefore these were the inhabitants of Hazor, unto whom God said, Flee ye, get ye far off, dwell deep, that is dwell in secret. Arise ye and get you up to the wealthy nation which dwell without care, having neither bars nor gates, which dwell alone, and their camels shall be a booty unto you and the multitude of their cattle a spoil, &c. For this history says they left Jerusalem just at the time this commandment was given to the inhabitants of Hazor; and I have already shown that Hazor here spoken of refers to Jerusalem, consequently the inhabitants thereof were of the city where David dwelt. But again, as this nation was governed by the laws of God, and their rulers and governors were inspired men, there was a party who dissented and rebelled against this government and established another nation, rejecting the laws of God and inspiration. These were called Lamanites, after the name of their first leader; the others were called Nephites, after the name of their first king. Now the Nephites were a civilized, industrious people, having prophets and inspired men for their rulers; whereas the Lamanites became an idle, savage, and vicious people, delighting in war and bloodshed, and they lived principally by hunting and plundering, and robbing the Nephites. Therefore the Nephites had to prepare themselves for self defence which they did by fortifying their cities and casting up banks of earth round about their armies, and sometimes building walls of stone to encircle them about, which accounts for the numerous fortifications and works of defence found so profusely scattered over this land. And when the people of these nations became numerous they had extensive wars; in some battles thousands were slain who were piled up in heaps upon the face of the land and then earth thrown upon them, and this accounts for the numerous mounds and tumali found in this country.

I will next introduce the discriptions of some of these ancient fortifications and military works of defence, as recorded in the

American Antiquities, by Josiah Priest, and also introduce a history of the building of these fortifications and works of defence, as recorded in the Book of Mormon; and I will here remark, that the Book of Mormon was published in A. D. 1830, and the American Antiquities, by Josiah Priest, was not published until A. D. 1833, three years after. Antiquities, page 158 and 159, "Near Newark in the county of Lickering, Ohio, is situated one of the immense works or fortifications of the ancient nations of America. It embraces in the whole, a circumferance of about six hundred rods, or nearly two miles; a wall of earth for about four hundred rods, is raised on the sides of this fort next to the small creek which comes down along its sides from the west and east. It would seem that the people who made this settlement, undertook to encompass, with a wall, as much land as would support its inhabitants, and also sufficient to build their dwellings on, with several fortifications arranged in a proper manner for its defence. There are within its ranges four of these forts, of different dimensions; one contains forty acres, with a wall of about ten feet high; another containing twenty-two acres, also walled, but in this fort is an elevated observatory, of sufficient height to overlook the whole country; a third fort, containing about twenty-six acres, having a wall around it thrown out of a deep ditch on the inside of the wall. This wall is now from twenty-five to thirty feet in height. A fourth fortification encloses twenty acres with a wall of about ten feet high."

Book of Mormon, page 378, 2d Ed., "Now it came to pass that while Amalickiah had thus been obtaining power by fraud and deceit, Moroni on the other hand, had been preparing the minds of the people to be faithful unto the Lord their God, yea, he had been strengthening the armies of the Nephites, and creeting small forts or places of resort, throwing up banks of earth round about to enclose his armies, and also building walls of stone to encircle them round about their cities and the borders of their lands."

Antiquities, page 160, "A second fort situated southwesterly from the great works on the Lickering, encloses about forty acres; its wall is entirely of stone." Antiquities, page 163, "At Circleville, Ohio, there is a cicular fort surrounded by two walls with a deep ditch between them; also, a square fort about eighteen rods in circumference enclosed by a wall without a ditch."

Book of Mormon, page 382, "Now behold, the Lamanites could not get into their forts of security by any other way save by the entrance, because of the highness of the bank which had been thrown up and the depth of the ditch which had been dug round about, save it was by the entrance."

Antiquities, page 165, "Near the round fort at Circleville is another fort ninety feet high and was doubtless erected to overlook the whole works of that enormous military establishment. That it was a military establishment is the decided opinion of the President of the Western Antiquarian Society, Mr. Atwater. He says the round fort was picketed in, if we are to judge from the appearance of the ground on and about the walls. Half way up the outside of the inner wall, is a place distinctly to be seen, where a row of pickets once stood, and where it was placed when this work of defence was originally erected. These works have been examined by the first military men now living in the United States, and they have uniformly declared their opinion to be, that they were military works of defence."

Book of Mormon, page 383, 2d Ed: "And now it came to pass that Moroni did not stop making preparation for war, or to defend his people against the Lamanites, for he caused that his armies should commence in the commencement of the twentieth year of the reign of the Judges, that they should commence in digging up heaps of earth round about all the cities throughout all the land which was possessed by the Nephites; and upon the top of the ridges of earth, he caused that there should be timbers, yea, works of timbers built up to the height of a man, round about the cities. And he caused that upon those works of timbers there should be a frame of pickets built upon the timbers, round about, and they were strong and high; and he caused towers to be erected that overlooked those works of pickets. And he caused places of security to be built upon those towers, that the stones and arrows of the Lamanites could not hurt them; and they were prepared, that they could cast stones from the top thereof, according to their pleasure and their strength, and slay him who should attempt to approach near the walls of the city. Thus Moroni did prepare strong holds against the coming of their enemies, round about every city in all the land."

The foregoing is but a few of the corresponding accounts of fortifications and works of defence there are to be found in the Book of Mormon and American Antiquities, but these are sufficient to show to the public that the people whose history is contained in the Book of Mormon, are the authors of these works. But again; as we trace the history of this people down through succeeding generations, we find that one Gadianton, a robber, rose up and organized a band to rob and plunder. These robbers prepared strong holds and secret places in the mountains, to which they could flee, and be secure when the armies of the Nephites pursued them. Some of these strong holds and secret places were discovered in 1832—two years after the Book of Mormon was published—by a Mr. Furguson, and communicated to the editor of the Christian Advocate and Journal. This account is recorded on page 169 of the American Antiquitics. Mr. Furguson discribes this discovery as follows:

"On a mountain called the Lookout Mountain, belonging to the vast Allegany chain, running between the Tennessee and Coos rivers, rising about one thousand feet above the level of the surrounding valley. The top of the Mountain is mostly level, but presents to the eye an almost barren waste. On this range, notwithstanding its height, a river has its source and after traversing it for about seventy miles, plunges over a precipice. The rock from which the water falls, is circular, and juts over considerably. Immediately below the fall, on each side of the river, are bluffs, which rise about two hundred feet. Around one of these bluffs the river makes a bend which gives it the form of a peninsula. On the top of this are the remains of what is esteemed fortifications, which consist of a stone wall built on the very brow of this tremendous ledge. The whole length of the wall, following the very course of the brink of this precipice, is thirty-seven rods and eight feet, including about two acres of ground. The only descent from this place is between two rocks, for about thirty feet, when a bench of the ledge presents itself from two to five feet in width and ninety feet long. This bench is the only road or path up from the water's edge to the summit. But just at the foot of the two rocks where they reach this path and within thirty feet of the top of the rock, are five rooms, which have been formed by dint of labor. The entrance to these rooms is very small, but when within, they are found to communicate with each other by doors or appertures."

Mr. Furguson thinks them to have been constructed during some dreadful war, and those who constructed them, to have acted on the defensive; and believes that twenty men could have withstood the whole army of Xerxes, as it was impossible for more than one to pass at a time, and might by the slightest push, be hurled at least an hundred and fifty feet down the rocks.

Book of Mormon, page 479, 2d Ed. "And it came to pass that the ninety and third year (of the reign of the Judges over the people of Nephi) did also pass away in peace, save it was for the Gadianton robbers, who dwelt upon the Mountains, who did infest the land; for so strong were their holds and their secret places, that the people could not overpower them; therefore they did commit many murders, and did do much slaughter among the people." Again; Book of Mormon, page 481, "And it came to pass in the commencement of the fourteenth year, (from the time the sign was given of the birth of Christ,) the war between the robbers and the people of Nephi did continue, and did become exceeding sore; nevertheless the people of Nephi did gain some advantage of the robbers, insomuch that they did drive them back out of their lands into the mountains and into their secret places." Again; Book of Mormon, page 485, 2d Ed., "But it came to pass that in the latter end of the eighteen year, those armies of robbers had prepared for battle and began to come down and to sally forth from the hills, and out of the mountains and the wilderness, and their strong holds and their secret places, and began to take possession of the lands." And on the 487 and 488 pages, we are informed how these robbers were finally destroyed; it was by a stratagem. A part of the Nephite armies getting between the robbers and their secret places and strong holds, by which they were cut off in their retreat.

This again, is evidence that the Book of Mormon is true, and that this band of robbers were the constructors of this strong hold and these secret rooms which Mr. Furguson has described; for mark! this discovery was not made until 2 years after the Book of Mormon was published, consequently the writer of the Book of Mormon could not have written this tale concerning the robbers, to account for the construction of those caverns, for it was not known that there was such a place in existence, until after the book was written and published. And thus we have abundance of proof from recent discoveries, American Antiquities and prophecy, that the history contained in the Book of Mormon is true.

Again; this history informs us that about four hundred years after Christ, this nation of Nephites were brought down and destroyed by the Lamanites; and this because they became proud & lifted up, practising all manner of wickedness and abominations, and they refused to repent when God sent men to warn them to repent and turn again unto God; therefore because they were more wicked than the Lamanites, God stired up the Lamanites to camp against them round about, and to raise forts against them with a mount, and thus they were brought down. But just before their final overthrow, a man by the name of Mormon took their record containing their history and sacred writings, from the time they left Jerusalem, (the city where David dwelt,) unto his days, and made an abridgement therefrom, and engraved it upon plates which he made out of ore. These plates, after Mormon's death, fell into the hands of Moroni, his son, who survived the entire destruction of the Nephites, finished the record, and deposited it in a stone box in the earth, that it might not be destroyed; to come forth in due time for a sign to Israel, that the time of their redemption had come. And also, in connection with the Bible, to be set up as an ensign for the nations; and thus, this nation of Nephites possessing the light of God's revelation, which constituted them Ariel, or Lion of God, and being "of the city where David dwelt," (that is, having come out from Jerusalem,) was brought down and their words having been written and hid up in the earth and come forth again out of the earth, they "speak out of the ground and their voice whispers out of the dust."

This account also agrees with the Indian

Traditions which I have quoted in a former part of this work. It says, that their forefathers were once in possession of a sacred Book, which was handed down from generation to generation, and at last hid in the earth; but these oracles are to be restored to them again and then they shall triumph over their enemies and regain their ancient country.

But again, when this Book was taken from the place of its deposite, the words thereof were delivered to the learned Dr. Mitchel of New-York, with a request that he should read them, but he said he could not; thus fulfiling the 11th verse of the 29th chapter of Isaiah, which says, the words of a Book which is sealed men deliver to one that is learned, saying, read this I pray thee; and he saith I cannot for it is sealed. And the Book is delivered to him that is not learned, saying read this I pray thee; and he saith I am not learned. Wherefore the Lord said, for as much as this people, (the people of this generation,) draw near me with their mouths, and with their lips do honor me; but have removed their hearts far from me, and their fear towards me is taught by the precepts of men; therefore behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. And this he has done—

First; by inspiring the unlearned Joseph Smith, and giving him wisdom & power from on high, with the means which were before prepared, to read and translate the Book of Mormon, the words of which the learned Dr. Mitchell could not read; thus the wisdom of the wise has perished and the understanding of the prudent is hid.

Secondly.—By raising up and inspiring illiterate and unlearned men, and sending them forth with the Book of Mormon in connection with the Bible, as an ensign for the nations, to preach the fullness of the Gospel, and to build up the kingdom of God on the earth, in direct opposition to all the jarring systems of modern sectarianism, and giving them knowledge and wisdom from on high, insomuch that they have been enabled to confound, astonish, and bring to shame, confusion, and disgrace, every wise and learned man who has dared to oppose them by fair arguments or candid investigation.

Thirdly.—It is a marvel & a wonder to this generation that this work has spread so rapidly under the following circumstances: First, the men who were engaged in preaching this doctrine were men of no influence, being the poor, illiterate, and despised ones of the earth.

Second,—they had not the advantages of education which the most of the preachers of the different denominations have. Third,—the advantages of that mighty engine, the Press, which all the christian world are so highly blessed with, they were almost wholly destitute of, while at the same time its power was put in requisition against them in all parts of the land. It is true, they undertook, and did publish a monthly periodical at different times and places, but its circulation was very limited, and their office, press and type have been three times entirely destroyed by mobs and incendiaries. Fourth,—they had to sustain the shock of an overwhelming religious influence opposed to them by the combined powers of every sect in America—they had to contend with the prejudices of the ignorant and the pen of the learned; together with all the lying slanders and misrepresentations which the devil and all his commissaries on earth could invent; while at the same time the combined powers of earth and hell were hurling a storm of persecution, unparalled in the history of the world. They were insulted by mobs, their houses torn down or burned, their goods destroyed and fields of grain laid waste, some of them were cast into dungeons and there kept for months loaded with chains.

Yea more—some of them were shot; others had their brains dashed out; others were whipped to death; others were cut in pieces with swords, knives, corn-cutters, &c., while the whole society, at one time amounting to about 12,000 souls, were banished from the state of Missouri and driven two hundred miles from their lands, houses, homes and property, in the winter season, and this by the order of the executive of Missouri, one of the free and independent states of this boasted republic. And the blood of many of these people now stains the soil of Missouri because of their religious principles: in this their native land; the land of boasted liberty and equal rights, whose officers, both of the state and nation, have been deaf to the voice of innocence, imploring at their feet for justice and protection in the enjoyment of their rights as American citizens. And no doubt many of the instruments of these diabolical proceedings verily thought they were doing God service, being inspired by the Press and Pulpit, and encouraged by the officers of state; or what is still worse, by the personal example of both officers of state and professed preachers of the Gospel, who were actually the leaders and abettors of all the above horrible deeds. But under all these conflicting circumstances, this work has spread and has penetrated every state in the union from Maine to Missouri as well as the Canadas. It has reached the islands of the sea—it has spread nearly all over England, and is now preached in Ireland, Scotland and Wales—all this in the short space of ten years. Churches are organized and conferences are held in all these regions, and the number of disciples who have already embraced this work is from an hundred to an hundred and twenty thousand. What but the arm of the Omnipotent could have moved it forward thus! Under the conflicting circumstances referred to above, surely it is a marvelous work and a wonder, causing the wisdom of the wise to perish and the understanding of the prudent to be hid. But again, another feature about this work which constitutes it marvelous and wonderful among the people of this generation is, these preachers profess no authority from antiquity to administer the gospel ordinances, but say that an angel has come down from the midst of heaven, and conferred on them the priesthood and authority to preach and administer the everlasting gospel unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God and give glory to him, for the hour of his judgement is come;

and worship him that made heaven and earth and the sea and the fountains of waters. (See Revelations 14th chapt. 6th and 7th verses.) And they profess to be apostles, prophets, evangelists, pastors and teachers, all inspired by the holy ghost, just like the ancient officers of the church and kingdom of God.—(See Ephes. 4th chapt. 11th 12th and 13th verses.) Also the believers in this Book of Mormon, being baptised for the remission of sins and receiving the laying on of hands by these apostles and prophets, they speak with new tongues and prophesy, cast out devils, and sometimes lay hands on the sick and they recover, and thus one has given him by the holy ghost the word of wisdom, and another the word of knowledge, and another faith, and another the gifts of healing, and another the working of miracles, and another prophecy, and another the discerning of spirits, and another divers kinds of tongues, and another the interpretations of tongues—just as was anciently given to the church of Christ. (See 1st Corinthians 12th chapt.) And in consequence of these gifts the blind are made to see, the deaf to hear, the meek increase and their joy is in the Lord, and the poor rejoice in the holy one of Israel. Also, they that erred in spirit come to understanding, and they that murmured learn doctrine.

All these things are marvelous to this generation because their fear towards God is taught by the precepts of men, and they know nothing of inspiration or the power of God, therefore they have a form of godliness but deny the power thereof. From such says Paul, turn away. (See 2d Timothy 3d chapt. 1st to 9th verses.) But another great and marvelous event is, the return of the Jews to their own land and rebuilding Jerusalem, which has actually taken place since the book of Mormon was published in 1830, in fulfilment of a prophesy contained in the book of Mormon, page 526, 2d edition, it says, "And then sha'l Jerusalem be inhabited again with my people, and it shall be the land of their inheritance. And verily I say unto you I give unto you a sign that you may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people of the house of Israel, and shall establish again among them my Zion. And behold this is the thing which I will give unto you for a sign, when these things which I declare unto you and which I shall declare unto you hereafter shall be made known unto the gentiles that they may know concerning this my people who are a remnant of the house of Israel, this shall be the sign." Also page

240, 2d edition: "And now behold I say unto you that when the Lord shall see fit in his wisdom that these sayings shall come unto the gentiles according to his word, then ye may know that the covenant which the father had made with the children of Israel, concerning their restoration to the lands of their inheritance is already beginning to be fulfilled." That the Jews have actuallybegan to gather and to rebuild Jerusalem, in fulfilment of the above prophecies, the following circular, copied from the Morning Herald, is positive proof. *A voice from the Holy City; Rebuilding of the Temple of Solomon—Recall of the People of God to Jerusalem.*—The Editor of the Herald says: "We have received by the last packet from England, a copy of a very extraordinary "circular," issued by the Jews, residing at Jerusalem, and addressed to all the descendants of Abraham, to the uttermost ends of the earth. It is written in the pure Hebrew character, and accompanied with an English translation, which we annex as a matter of the deepest curiosity to the people of this country. Next week, if we possibly can, we shall publish the original Hebrew, in a double sheet; but at present we must content ourselves with the translation:"

"To our brethren the Israelites of Europe and America—the liberal and benevolent contributors toward every holy and pious purpose—ready to stand in the breach, to evince their love for the land of promise; to the well-wishers of Jerusalem, and friends of Zion, (dearer to us than life,) who extend their bounteous aid to this holy city, and devote their best means in love and affection, "to take pity on her stones and show mercy on her dust;" To the illustrious and excellent Rabbies, to their worthy and distinguished assessors; to the noble chiefs and faithful leaders of Israel; to all congregations devoted to the Lord, and to every member thereof—health, life and prosperity. May the Lord vouchsafe his protection unto them.—May they rejoice and be exceeding glad, and with their own eyes may they behold when the Lord restoreth Zion. Such be His gracious will, Amen.

"It is a fact well known throughout Judah and Israel, that "the glory altogether departed from the daughter of Zion," since upwards of one hundred years ago, the congregation of German Jews in this holy city were forcibly deprived of their homes and inheritance. Dreadful and grievous was the yoke under which the despots of this land oppressed them. Tyranny and cruel usage ground them to the dust and forced them to forsake their habitations, to abandon their houses and all their property, and to seek safety in flight. Thus the large court they inherited from their ancestors, remained deserted and uninhabited, until it was seized upon and possessed by aliens. The sacred edifices it contained, namely the Synagogue and Medrash, were by them demolished, the whole of the property utterly ruined, and possessions lawfully ours, devasted before our eyes. Then did our souls refuse all consolation! for how could we bear to witness the evil which befel our people? As the light gleams forth from a spark, so did our congregation take heart and return, again to form their establishments and to take root on the holy mount. But we could find no rest for our wearied feet—no place consecccrated and appointed for prayer and instruction.—Our aching eyes beheld how every nation and tongue, even from the most distant isles of the Ocean, is here possessed with structures defended by walls, gates and portcullis, whilst the people of the Lord, forcibly expelled from their inheritance by rapacious barbarians, were covered with obliquy, scorn and disgrace. The cries of the people ascended unto the Lord, who dwelleth in Zion. He looked down and in pity beheld their sufferings and oppression. And ever since the ruler of Egypt first assumed the government of the holy land—a ruler who maintains justice throughout his dominions—an edict was issued permitting Jews to do whatsoever they deemed right and expedient with respect to the rebuilding of their demolished synagogues and colleges. Us, likewise, the Lord in his mercy vouchsafe to remember and caused us to be reinstated into the heritage of our fathers, even to the afore-mentioned court which is called the Ruin of R. Jehudah the pious (of blessed memory.) Blessed be the Lord our God, the God of our fathers, who inspired the heart of the ruler of Egypt to restore unto us the possessions of our ancestors: nor did we delay or lose time in the matter, but exerted ourselves to rebuild Jerusalem. 'We fenced it and gathered up the stones thereof,' and the sacred undertaking prospered in our hands, so that we have completed the Medrash, 'and great is the glory of the house;' and also houses for the teachers of the law, and for the hospitable entertainment of strangers, which were indispensably necessary to accommodate the many pious Israelites who visit the holy city during the festivals. And on Rosh Hodesh Shebath last, we joyfully placed a Sepher Torah in the Medrash, which we consecrated by the name of 'Menahem Zion,' for the Lord has vouchsafed to comfort his people. But although we have thus, under the blessing of providence, retrieved from devastation a part of the possossions bequeathed unto us by our pious ancestors, yet our hearts are afflicted and our eyes are dimmed when we behold the sanctuary of the Lord, the synagogue, which still lies in ruins; nor is it in the power of all of us (the German congregation) to rebuild it; for, alas, great is the number of our poor who stand in need of bread, and the debts we contracted in building the Medrash are large, and weigh heavily upon us. The cause of our grief is thus ever present to our eyes, the ruins of the synagogue are heaped in the middle of the court and rank weeds spread over the consecrated pile. We therefore deem it our bounden duty to dispatch a messenger unto our brethren the children of Israel, who are dispersed, and in exile, in order to acquaint them with 'the salvation of the Lord in the land,' so that they may arise and take pity on zion, for it is time to show mercy unto her. To undertake this laborious duty was the voluntary offer of our dearly beloved friend, that profound and renowned Rabbi, the zealous and honorable Aaron Selig Ashkenazi. He is a man confirmed in the fear of the Lord, of a faithful stock; and him we depute as our messenger, worthy of all trust, to make proclamation unto the communities of Israel 'according to the sight which he has seen in the holy mount,' and to him we have given letters of authorization, containing full particulars as to his pious mission, and every necessary information relating thereto.

"Now, therefore, let the righteous behold and rejoice; let the pious exult and triumph in gladness; the day ye so long have hoped for is come, and ye see it. The crown of holiness will again adorn its former abode. Therefore, arise, and take upon yourselves according to the words of this letter, to devote a portion of your wealth as a sacred tribute toward erecting "the temple of the most high King on the mountain of the Lord," that ye may have a portion and a righteous record in Jerusalem. Let no one among you refuse his aid, but let the poor man contribute his mite for himself and his household freely, as the rich dispenses the bounty wherewith the Lord hath blessed him. Let fathers and their offspring, the aged and the youthful, alike arise in mercy to Zion at this propitious season, let each man encourage his neighbor, and say, 'we will be zealous and persevering for our people, and the city of our God.' And for the love of Zion, and the sake of Jerusalem, we will not rest nor be easy until Jerusalem is praised throughout the earth, and foremost in our joys, even as we have vowed. "If I forget thee Jerusalem, let my right hand forget her cunning; if I prefer not Jerusalem above my chief joys." Such are the words of your brethren who address you for the glory of God, and for the honor of his land, his people and his inheritance, continually praying for our exiled brethren, and offering up our orisons on holy ground, and particularly near the Western Wall, that it may be well with you everlastingly, as you, yourselves desire, and we most sincerely wish. Signed at Jerusalem, the 18th day of year 5597 A. M. by the Wardens of the Medrash and members of the building committee, on behalf of the congregation of German Jews in this holy city. (Signed,) Hirsh Joseph, David Reuben, Nathan Laadis, Abraham S. Salmons, Mordecai Avigdor, Uriah S Hyam.

"The undersigned assessors of the Bethdin, by the direction of the Rev. Chief Rabbi, hereby certify that Rev. Aaron Selig Askenazi, is actually deputed for the purpose mentioned in the above circular. London, the 7th Tebath, 24th Dec. 5599. Israel Levy, Aaron Levy, A L Barnett."

And thus Jerusalem is rebuilding in fulfilment of prophesy contained in the Book of Mormon. This, indeed, is marvelous; but still more so when we take into consideration the other circumstances connected with this event, viz: First, the decree of God upon Jerusalem, that it should be trodden down of the Gentiles until the times of the Gentiles should be fulfilled. Second, the many times the Jews have undertaken to rebuild it since this decree was uttered against it; and third, the means God has now made use of to restore it to them again. First, this decree against Jerusalem is recorded by Luke 21st chapt. 24th verse, as uttered by Jesus Christ after the inhabitants thereof had rejected all his words and sought his life. He says they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.

Now we have accounts in history of the Jews making several attemps to rebuild this city, since its final destruction in fulfilment of the above declaration, but were hindered; the gentiles either destroying them, or subjecting them to the worst of slavery. But at last, (since 1830, the times of the Gentiles being fulfilled,) God did stir up Mehemit Ali, the Pacha of Egypt, a Mahomedan, to make war with his master, the Grand Sultan of the Turks, under whose dominion the Holy Land had been for many years; and in this war the Turks (who have been so long the adversaries of Judah,) were cut off from the Holy Land, and the government of the land was assumed by the ruler of Egypt, who restored to the Jews their liberty and the privilege of rebuilding their city. Since then, (I have been informed,) that both England and Russia have extended protection to the Jews in Palestine, and propose to aid them in their return thither unto the heritage of their fathers. Also, on the 6th of November, 1840, the Grand Sultan himself has issued his firman, proclaiming Israel free throughout his empire and dominions. Now Jerusalem is no longer trodden down of the Gentiles, therefore the times of the Gentiles are fulfilled, and God has began to gather together the dispersed of Judah. Therefore he has set up an ensign for the nations. The Lord has began to take the children of Israel from among the heathen whither they be gone, and to gather them in on every hand. Therefore he has taken the stick of Joseph, which was in the hand of Ephraim, and put it with the stick of Judah and made them one stick in his hand; and the Lord has began to give to Israel that which is good, and her land has began to yield her increase unto them.—Therefore truth has sprung out of the earth and righteousness (that is knowledge of the right way,) has looked down from Heaven. Now the Book of Mormon is the stick of Joseph, and it contains truth, (that is, the law, word and commandments of God, or the great things of God's law written to Ephraim) and it was taken out of the earth in America, where Ephraim dwells, and put with the bible, and these were lifted up as an ensign for the nations upon the mountains of America, the land shadowing with wings which is beyond the rivers of Ethiopia from Jerusalem; and all the inhabitants of the world and dwellers on the earth are called upon to see and to hear the trumpet of the gospel which is now blowing for the salvation of Israel, and all who will subscribe with their hand unto the Lord, and sirname themselves Israel and call themselves after the name of Jacob. Now we have seen that the Book of Mormon not only bears the description given in the prophecies concerning such a book, both in its history, manner, time and place of its coming forth, together with the events following it, but also its history is corroborated by the antiquities of the country and the traditions of the natives. So that we have an abundance of proof that it is a divinely inspired record, written by the forefathers of the natives whom we call Indians, (who are a remnant of the tribe of Joseph,) and hid up in the earth, but come forth in fulfilment of prophecy, for the gathering of Israel and the re-establishing of the Kingdom of God upon the earth. But again, the Divine authenticity of this book is established by the fulfilment of prophecies contained in it, since it was published in 1830. Not only those already quoted, but many more, a few of which I will now subjoin.—Page 122, 2d edition:

"For behold, at that day shall he (the devil) rage in the hearts of the children of men, and stir them up to anger against that which is good, and others he will pacify and lull them away into carnal security."

Again, page 123: "And my words shall hiss forth to the ends of the earth for a standard unto my people who are of the house of Israel; and because my words shall hiss forth many of the gentiles shall say 'a bible, a bible, we have got a bible, and there cannot be any more bible.' "

Again, Page 125: "And now, I would prophesy somewhat more concerning the Jews, and the Gentiles, for after the book of which I have spoken shall come forth and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed; and then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.****And it shall come to pass that the Lord God shall commence his work, among all nations, kindreds tongues and people, to bring about the restoration of his people upon the earth."

The above are but few of the many prophecies contained in that book, which have been literally fulfilled since it was published in 1830. But these are sufficient to prove that the writers of the book were divinely inspired. But again the truth of this book is established by a recent discovery of the Book of Enoch, which contains an evident prophecy of the coming forth of the Book of Mormon, and the mission of the Elders of the church of Jesus Christ of Latter Day Saints, which they are now performing among the nations of the earth, together with the late persecution which has befallen this church, in Missouri. It also speaks of the conduct of the rulers of this nation in refusing to hear and regard their cries for redress and protection, and predicts the final result of that matter, and the complete triumph of the saints. The title page of this book reads as follows: "The Book of Enoch the Prophet; an Apocryphal Production, supposed for ages to have been lost, but discovered at the close of the last century, in Abyssinia; now first translated from an Ethiopic manuscript in the Bodleian Library, by Richard Laurence, L. L. D., Archbishop of Cashel, late Professor of Hebrew in the University of Oxford." This book carries with it indisputable evidence of being an ancient production. It steers clear of modern sectarianism, and savors much of the doctrine of the ancients, especially in regard to the things of the Latter days. The following is an extract from this remarkable book, commencing at page 156:

"But now I swear to you, ye righteous, by the greatness of his splendor and his glory; by his illustrious kingdom, and by his majesty, to you I swear that I comprehend this mystery; that I have read the tablet of heaven, have seen the writing of the holy ones and have discovered what is written and impressed on it concerning you." He then proceeds to pronounce certain blessings on the righteous, and curses on the wicked, after which he describes the complaints of the saints of the last days as follows:

"We have perished; nor has there been a

possibility of help for us in word or deed: we have found none, but have been tormented and destroyed. We have not expected to live day after day. We hoped to have been the head; but we have become the tail. We have been afflicted, when we have exerted ourselves; but we have been devoured by sinners and the ungodly; their yoke has been heavy upon us. Those have exercised dominion over us who detest and who goad us; and to those who hate us have we humbled our neck; but they have shown no compassion towards us. We have been desirous of escaping from them, that we might fly away and be at rest; but we have found no place to which we could fly, and be secure from them. We have sought an asylum with princes in our distress, and have cried out to those who were devouring us—but our cry has not been regarded, nor have they been disposed to hear our voice; but rather to assist those who would plunder and devour us, those who diminish us and hide their oppression; who remove not their yoke from us, but devour, enervate, and slay us; who conceal our slaughter, nor remember that they have lifted up their hands against us. I swear to you ye righteous, that in heaven the angels record your goodness bebefore the glory of the Mighty One. Wait with patient hope; formerly you have been disgraced with exile and affliction; but now you shall shine like the luminaries of heaven. You shall be seen, and the gates of heaven shall be open to you. Your cries have cried for judgment; and it has appeared to you, for an account of all your suffering shall be required from the princes, and from every one who has assisted your plunderers. Wait with patient hope, nor relinquish your confidence; for great joy shall be yours like unto that of the angels of heaven. Conduct yourselves as you may, still you shall not be concealed in the day of the great judgment. You shall not be found like sinners; and eternal condemnation shall be far from you, as long as the world exists. And now fear not, ye righteous when ye see sinners flourishing and prospering in their ways.—Be not associated with them, but keep yourselves at a distance from their oppression: be ye associated with the host of heaven. You, ye sinners say, all our transgressions shall not be taken account of and be recorded; but all your transgressions shall be recorded daily. And be assured by me that light and darkness, day and night, behold all your transgressions. Be not impious in your thoughts; lie not; surrender not the word of uprightness; lie not against the word of the Holy and

Mighty One; glorify not your idols; for all your lying and all your impiety is not for righteousness, but for great crime. Now will I point out a mystery; many sinners shall turn and transgress against the word of uprightness. They shall speak evil things; they shall utter falsehood; execute great undertakings, and compose books in their own words. But when they shall write all my words correctly in their own languages, they shall neither change nor diminish them; but shall write them all correctly; all of which from the first I have uttered concerning them. Another mystery also I point out.—To the righteous and the wise shall be given books of joy, of integrity, of great wisdom. To them shall books be given, in which they shall believe and in which they shall rejoice. And all the righteous shall be rewarded, who from these shall require the knowledge of every upright path. In those days, saith the Lord, they shall call to the children of the earth and make them listen to their wisdom. Shew them that you are their leader; and that remuneration shall take place over the whole earth; for I and my Son will forever hold communion with them in the paths of uprightness, while they are still alive. Peace shall be yours. Rejoice, children of integrity, in the truth." I would here just remark that whoever will take the pains to read the history of the persecution of the church of Jesus Christ of Latter-day Saints in the state of Missouri, will find that Enoch in describing their complaints, has given a most accurate description of what there happened unto them, together with the conduct of the princes or rulers of this nation in refusing to grant them redress for the wrongs they there suffered; then again after predicting the final result of that matter and the final triumph of the saints, he says "Now will I point out a mystery." He then goes back and speaks of the apostacy of the Church from the apostolic faith, by saying "Many sinners shall turn and transgress against the word of uprightness. They shall speak evil things; they shall utter falsehoods; and execute great undertakings, and compose books in their own words, (that is without inspiration) but when they shall write all of my (Enoch's) words in their own languages, they shall not change nor diminish them, but shall write them all correctly, all of which (says Enoch) from the first I have uttered concerning them." "Another mystery also I point out," (says Enoch.) He then goes on to speak of the coming forth of the record of the Nephites, the Book of Mormon, and the events following it, viz: The going forth of the officers of God's Kingdom, his messengers to the nations declaring his glory among the gentiles, &c., by saying: "To the righteous and wise shall be given books of joy, of integrity, of great wisdom. To them shall books be given, in which they shall believe, and in which they shall rejoice." He says books, in the plural, because more than one book was to be given; referring not only to the books which were to be written from truth springing out of the earth, but also to those which should be written from righteousness looking down from heaven when the Lord should give that which is good, and the land of Israel should yield her increase again unto them. But the Book of Mormon itself is a book of books—and it contains fourteen "Books of joy, of integrity, and of great wisdom, and many righteous have from these acquired the knowledge of every upright path." "In those days, saith the Lord, they shall call to the children of the earth and make them listen to their wisdom."—This has been done and is still in progress by the elders of the church who have from these Books acquired the knowledge of every upright path. "Shew them that you are their leaders; and that remuneration shall take place over the whole earth."—

That is shew them that God has sent you to lead them in the way of righteousness and to declare unto them that a righteous judgment is coming speedily upon all the inhabitants of the earth, in the which the righteous will be rewarded for their sufferings and the wicked punished for their oppression and wickedness, and God promises that both He and his Son will forever hold communion with these men in the paths of uprightness while they live. Now this is precisely the doctrine that the elders of the church of Jesus Christ of Latter-day Saints have been preaching for ten years—"Calling to the children of the earth and making them listen to their wisdom." Thus the truth of the Book of Mormon is established, proved and confirmed by this prophesy of Enoch, the seventh from Adam. But again, the Book of Mormon is sustained by as positive living testimony as any other truth revealed to man—the following is the testimony of three witnesses as recorded in the latter part of the Book of Mormon: "Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shewn unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates and the engravings thereon; and we know that it is by the grace of God the Father and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvellous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, aud to the Son, and to Holy Ghost, which is one God. Amen."—

Oliver Cowdery, David Whitmer, Martin Harris.

Now these men have jeopardized their lives for this testimony, and one of them particularly was taken in Jackson county, Missouri, in A. D. 1833 (at the time the church was driven by force of arms from that county, and a number of them inhumanly murdered) by a band of murderers composed of the principal officers of the county.—Priests and professors of religion who surrounded him, cocked their guns and presented them at his breast, commanding him to deny the Book of Mormon and confess it to be a fraud, or they would blow him thro', promising him at the same time if he would deny it his life should be spared, and he should be protected in the enjoyments of his rights and privileges in the county, wheroupon he lifted up his hands to heaven and said, "The Book of Mormon is the word of God." They then let him go.—Thus when death and judgment with all its horrors stared him in the face, his testimony was the same as is written above. Again, these are men of unimpeachable character, and their truth and veracity on other subjects have never been called in question.—But again, on the last page of the Book of Mormon is recorded the testimony of eight more witnesses—it is as follows: "Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, jr., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which have the appearance of ancient work, and curious workmanship. And this we bear record with words of soberness, that the said Smith has shewn unto us, for we have seen and hefted, and know of a surety, that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it." Christian Whitmer, Jacob Whitmer, Peter Whitmer, jr., John Whitmer, Hiram Page, Joseph Smith, sen., Hyrum Smith, Samuel H. Smith.

I would here remark that three of the above witnesses, viz: Christian Whitmer, Peter Whitmer, jr., and Joseph Smith, sen. are now dead; they all died in the west surrounded by numbers of their friends, and their last and dying testimony was the same as is here recorded. I would further add that one of these witnesses, viz: Hyrum Smith, together with his brother, Joseph Smith, Jr. the translator of the Book of Mormon, Sidney Rigdon and others were taken during the late persecution of the church in Missouri, under Gov. Boggs' exterminating order; by the officers of the militia of of that state (to whom Governor Boggs committed the authority to murder as many as they pleased of the Mormons, and drive the rest out of the state forthwith,) and after holding what they called a court martial—but what I should call a court of Inquisition—(for the court was composed of seventeen preachers and nineteen commissioned officers and the prisoners were not admitted into it at all—they were not allowed to plead, introduce evidence, or any thing else,) finally the august body came to a decision, which was, that at eight o'clock the next morning, these Prisoners, viz: Joseph Smith, jr., Hyrum Smith, Sidney Rigdon and others, should be taken unto the public square of the city Far-west, in the presence of their families and shot. But God stirred up the spirit of one of the members of this exterminating council, whose name was Doniphan, to oppose the execution of this murderous sentence. He prevailed, and thus, by a kind providence these men were preserved from an untimely death by the hands of murderers, under the name of preachers of the gospel and commissioned officers, of the state militia. They were, however, afterward loaded with irons, cast into prison and shut up in the dungeon where they remained about six months, but were finally, by a kind Providence, delivered and set at liberty.

Now, in the midst of all these scenes and under these trying circumstances, when they knew that their destruction, as far as man was concerned, was determined on, their testimony invariably was that "the Book of Mormon was true." Now we will go back and take a review of this whole matter, and see what has been proved.

First; It has been proved by a multiplicity of prohecies that the children of Israel, the litteral seed of Jacob, who have been litterally scattered and sifted among all the nations of the earth, will be litterally gathered together from among all nations where they have been scattered for a long time, unto their own lands, which God gave unto their fathers by promise; at which time every nation and kingdom of the earth who will not serve them shall perish and be utterly wasted.

Secondly; It has been proved that at the commencement of this gathering God will set up an ensign for the nations, and a standard for the people, and will set a sign among them at which time he will send many fishers to fish the children of Israel from among the gentiles and out of the cold streams of spiritual Babylon. And afterwards he will send many hunters to hunt them from every mountain and from every hill, and out of the holes of the rocks; and these fishers and hunters are to be those who have escaped the corruptions that are in the world through lust; and these God will send to the nations, to Tarshish, Pul and Lud, that draw the bow to Tubal and Javan, to the Isles afar off that have not heard of his fame neither seen his glory, and they shall declare his glory among the gentiles. And they shall bring all the children of Israel for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, (or coaches,) and upon mules, and upon swift beasts, to God's holy mountain Jerusalem, where their seed and their name will remain before God forever.

Thirdly; It has been proven that this ensign, standard and sign, is a book or record containing the history of a branch or remnant of the tribe of Joseph, together with the great things of God's Law written to Ephraim which is truth; and this the Lord will take out of the earth in the land where Ephraim dwells, and put it with the Bible—that is—

publish it to the nations where the Bible was before—and these thus becoming one in the Lord's hand, is an ensign for the nations, a standard to the peole, and a sign set among them; and the messengers, fishers and hunters referred to above, being officers of the kingdom of God, are to bear this ensign, maintain this standard, and show forth this sign among the people.

Fourthly; It has been proven that Ephraim dwells in America, consequently this Book would be taken out of the earth in America; also that this ensign would be lifted up on the mountains of America, it being the land shadowing with wings beyond the rivers of Ethiopia from Jerusalem, at which time all the inhabitants of the world and dwellers on the earth will be called upon to both see the ensign and hear the trumpet which the officers bearing the ensign will blow: also that all the people who will not see this ensign and hear this trumpet shall be cut off and destroyed, insomuch that they shall be left for the fowls of the mountains to summer upon, and for the beasts of the earth to winter upon, and at the same time Israel is to be brought as a present unto the Lord of hosts.

Fifthly; It has been proven that America was a promised land to Joseph, as the land of Canaan was to Abraham, Isaac and Jacob, and that a branch of Joseph's posterity was to pass over the boundaries of their first inheritance in the land of Canaan, and go over the sea; also that they did leave Jerusalem in the days of Jeremiah the prophet, by God's commandment, and came to this land which was before inhabited by a wealthy nation, who dwelt without care, having neither gates nor bars, and dwelt alone. But God said to them, (the branches of Joseph's posterity,) 'I will scatter into all winds them that are in the uttermost corners thereof, and will bring their calamity from all sides thereof; and their camels shall be a booty and the multitude of their cattle a spoil unto you.' Also that God did here reveal to them the great things of his law, and it was written and finally hid in the earth; but to come forth again out of the earth for the restoration of the remnants of this people, who have dwindled in unbelief unto their former blessings, rights and privileges, because they are of the house of Israel.

Sixthly; It has been proven that the Lord would make use of men as instruments in taking this book out of the earth in America, and putting it with the Bible; and that when it should be taken out of the earth before it should be put with the Bible, or published to the nations, the words of this Book men should deliver to one that is learned, saying "read this I pray thee," and the learned should acknowledge his inability to do so.—Also, that the Book itself should be delivered to him that is not learned, saying "read this I pray thee," and he should say, I am not learned; that then the Lord should do a marvellous work and a wonder among this people, insomuch that the wisdom of the wise should perish and the understanding of prudent men should be hidden by his inspiring the unlearned man, and giving him wisdom and power from on high to read and translate the book, the words of which the learned could not read. And even the deaf should hear the words of the Book, and the eyes of the blind should see out of obsurity and out of darkness, and the meek should increase and their joy should be in the Lord, and the poor among men should rejoice in the Holy One of Israel. And that in a little while Lebanon, (a forest in Palestine,) should be turned into a fruitful field, and the fruitful field (of the gentiles) should be esteemed as a forest; and the children of Jacob should sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit should come to understanding, and they that murmured should learn doctrine.

Seventhly; It has been proven that this is the generation in the which all these things shall be fulfilled; there having been signs seen in the sun and in the moon and in the stars. In this generation, also, there have been seen wonders in the heavens above and in the earth beneath; blood, and fire, and pillars of smoke. And on the earth there has been distress of nations with perplexity; the sea and the waves roaring and men's hearts have been failing them for fear and for looking after those things which are coming on the earth; and Jerusalem is no longer trodden down of the gentiles, for the Jews are returning and are rebuilding their city, there fore the times of the gentiles are fulfilled and their fullness is come in; therefore the Deliverer has gone out of Zion to turn away ungodliness from Jacob, and to make the new covenant with the house of Israel and with the house of Judah and take away their sins. Which Deliverer is the Priesthood and authority of Jesus Christ conferred on the officers of the kingdom of God, who are to bear the ensign, maintain the standard and shew forth the sign among the people, declaring God's glory among the gentiles; while they fish Israel and hunt them from the mountains and hills and holes of the rocks. Therefore God has taken a Book or record (containing the history of a branch or remnant of the tribe of Joseph and the great things of God's law written to Ephraim, which is truth,) out of the earth in America, and put it with the Bible, that is, has published it to the nations as the Bible was before; which is the ensign these officers bear and the standard they maintain and the sign they show forth among the people.

Eighthly; It has been proven that the Book of Mormon is this Book, and the Elders of the Church of Jesus Christ of Latter day Saints are those officers, messengers, fishers, hunters, &c., by the following testimony. First, it come forth at the time spoken of by the prophecies, viz: in this generation since the signs were seen in the sun, &c. Second, it came forth in America and has been lifted up as an ensign on the mountains of this land; the land shadowing with wings which is beyond the rivers of Ethiopia from Jerusalem, also where Ephraim dwells, a multitude of nations in the midst of the earth. Third, it contains the history of a branch or remnant of the tribe of Joseph, and says they came out of Jerusalem in the days of Jeremiah the prophet by God's commandment. It also contains a sketch of the history of a wealthy nation who dwelt without care upon this land, for they had neither gates nor bars and dwelt alone, but were all destroyed just before the arrival of the remnants of Joseph, who possessed their cattle as a spoil, &c. Fourth, it contains the great things of God's law written to Ephraim, and is counted a strange thing. Fifth, it contains the law, words and commandments of God, which is truth, and it sprung out of the Earth. Sixth, in it is written the scheme or way of salvation, and the earth opened and they brought it forth. Seventh, it contains the words of a people who possessed the light of God's revelations and the power of his kingdom, consequently was Ariel the Lion of God and they were brought down, but now speak out of the ground and their speech whispers out of the dust. Eighth, at its coming forth the words were delivered to the learned, who could not read them, and the Book was delivered to the unlearned and the Lord inspired the unlearned and gave him wisdom and power from on high—with the means which was before prepared—to read and translate it, thus making the wisdom of the wise to perish and the understanding of the prudent to be hid. Ninth, immediately after it was translated God sent an holy angel from the midst of heaven, with the Priesthood and authority of Jesus Christ, to preach the everlasting Gospel unto them who dwell on the earth, and to every nation, kindred, tongue and people, saying, with a loud voice, fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of water. And this Priesthood and authority has been conferred upon many men, (and will be conferred upon many more,) who have escaped the corruptions that are in the world through lust. And these have been sent to the nations and are declaring God's glory among the gentiles, and fishing Israel, and they will hunt them from the mountains and from the hills, and from the holes of the rocks, and bring them for an offering unto the Lord out of all nations unto their own land. And this Priesthood and authority of Jesus Christ conferred on these men is the deliverer come out of Zion to turn away ungodliness from Jacob, and to make a covenant with them and take away their sins, &c.

And these are the officers of the kingdom of God sent forth bearing the Book of Mormon and the Bible as an ensign for the nations and as a standard to the people, and as a sign set among them and by the authority of the priesthood conferred on them by the angels, the deaf are made to hear the words of the book, and the eyes of the blind to see out of obscurity and out of darkness, and the meek increase and their joy is in the

Lord, and the poor among men rejoice in the holy one of Israel, and they that erred in spirit have come to understanding, and they that murmured have learned doctrine. And the Jews have began to return to Jerusalem. Therefore Lebanon will soon be turned into a fruitful field, and then the scorner will be consumed and all that watch for iniquity. They that make a man an offender for a word and lay a snare for him that reproveth in the gate and turn aside the just for a thing of naught, will be cut off; and then the fruit fulfilled will be esteemed as a forest.

Again, tenth;—The history of this Book is corroborated by various accounts of the ruins of ancient works found in America, and published since the Book of Mormon, and recorded in the History of American Antiquities, by Josiah Priest.

Eleventh;—It is also corroborated by the traditions of the Indians of various tribes, and recorded by Mr. Boudinot and various other authors of the best character.

Twelfth;—The divine authenticity of this Book is established by the fulfilment of various prophecies contained in it, since it was published in A. D. 1830.

Thirteenth;—It is proved by a prophesy of Enoch, the seventh from Adam, recorded in a book bearing his name, found in Abyssinia at the close of the last century, and translated since the Book of Mormon was published, by a bishop of the Church of England.

Fourteenth;—The truth of this Book is established by as positive living testimony as was ever given of any truth God ever revealed to man. And this testimony is given by men who have been whipt, robbed, plundered, imprisoned and shot at, and whose blood has crimsoned freedom's soil, to test the depth of their sincerity.

o a book treating [illegible] [illegible]. [illegible] [illegible] as the close of the last century, [illegible] [illegible] there the Book of Mormon [illegible] published, by a bishop of [illegible] Eng- land.

Polygamy.—The crown of the [illegible] established by a positive [illegible] was ever given of any truth held even [illegible] [illegible]. And this [illegible] [illegible] by them who have been [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible] to find the depth of their [illegible].

[illegible]

[illegible] Book of Mormon [illegible]

[illegible]

PART SECOND.

OBJECTIONS ANSWERED AND REFUTED.

Having proved the Book of Mormon to be verily true, and a Divinely inspired record, come forth in fulfilment of prophesy by an abundance of incontrovertible testimony, I next proceed to answer the objections commonly urged against it. First—it is argued that the Bible contains all that God ever did reveal to man; hence the Book of Morman is an imposition, because it purports to be a revelation from God.

In answer to this, I would remark that, in looking over the Old Testament prophecies, I find something like fourteen books actually quoted by the prophets, which are not found in our English Bible. They are as follows, viz: The Book of Jasher, Joshua, 10th chap. 13th verse, 2 Samuel, 1st chap. 18th verse, the Book of the Wars of the Lord, Numbers 21st chap. 14th verse, the Book of the Acts of Solomon, 1st Kings, 11th chap. 41st verse, the Book of Samuel the Seer, the Book of Nathan the Prophet, and the Book of Gad, the Seer, 1 Chronicles 29th chap. 29th verse, the Book of Jehu the son of Hanani, 2 Chron. 20th chap. 34th verse, the prophesy of Ahijah, the Shilonite, and the visions of Iddo the Seer, against Jereboam the son of Nebat, 2 Chron. 9.h chap. 29th verse, the Book of Shemaiah the Prophet and the Book of Iddo the Seer, concerning genealogies, 2 Chron. 12th chap. 15th verse, the story (or commentary,) of the Prophet Iddo, 2 Chron. 13th chap. 22 v., the story, (or commentary) of the Book of the Kings, 2 Chron. 24th chap. 27th verse, the sayings of the seers, 2 Chron. 33d chap. 19th verse. And in reading the New Testament I find the Apostles quoting several Epistles which are not found among the New Testament writings; such as Pauls Epistle to the Corrinthians, telling them not to company with fornicators, 1 Corrinthians 5th chap. 9th verse, Jude's Epistle to the Saints on the common salvation, 3d verse, &c. - Also I find them quoting some prophecies that are not to be found in the Old Testament, such as "There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins." Romans 11th chap. 26th, 27th verses. Enoch, the seventh from Adam Prophecied of these sayings, "Behold the Lord cometh with ten thousand of his Saints to execute judgement upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."—Jude 14 and 15 verses.

From the foregoing quotations we learn that the Bible does not contain all the revelations God ever gave to men; for we learn that about eighteen Books written by the Holy Prophets and Apostles are actually wanting, all of which are quoted in our present English Bible. This being the case, there may be five times as many more which are not quoted; hence this argument against the Book of Mormon is refuted.

Secondly—It is argued that God would never give any more revelations to man after the last was written which is now contained in the Bible, and the Book of Mormon holds forth a new revelation given and written since; hence the Book of Mormon is false. In answer to this I would say that, the Gospel itself is a system of a revelation from first to last; no one can preach it unless they are inspired, and consequently revelators—for mark, my reader! after the Savior had chosen the twelve Apostles and ordained them, (see Mark, 3d chap. 14th verse, also John 15th chap. 16th verse,) and even appeared to them after the resurrection, and showed them his hands and his feet and called upon them to handle him, &c., (see Luke 24th chap. 39th 40th verses;) [they not being yet qualified to Preach repentance and remission of sins in his name among all nations,] he commanded them to tarry in the city of Jerusalem until they were endowed with Power from on High. (See Luke 24th chap. 49th verse.) And this endowment Peter tells us was the spirit of Prophesy, Vision, &c. (See Acts 2d chap. from the 14th to the 18th verse.) Thus we see that the Savior did not consider them qualified to preach the Gospel until they received the Spirit of revelation. After this, others were called to the same Ministry, but they had to be qualified in the same way, viz: called and ordained, then endowed with the Spirit of revelation, which is Power from on High.—Saul, who is also called Paul, and Barnabus for an instance. (See Acts 13th chap. 1st, 2d, 3d, 4th verses.) Again, no one can receive the Gospel without receiving the Spirit of Prophesy, which is the Spirit of revelation—for the Angel says to John on the Isle of Patmos, "the testimony of Jesus is the Spirit of Prophesy. (See Rev. 19th chap.

10th verse.) And Jesus says when the "Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, he shall testify of me," (See John 15th chap. 26th verse.) And Paul says, "No man can call Jesus Lord but by the Holy Ghost." See 1st Cor. 12th chap. 3d verse. And Peter says, "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall recieve the Gift of the Holy Ghost, for the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call." See Acts 2d chap. 38th and 39th verses. Now all that received the Gospel repented and were baptized for the remission of sins, received the Gift of the Holy Ghost which testified of Jesus and by which they could call him Lord; and this is that Spirit of Prophesy and Revelation; hence, all that ever received the Gospel received Revelation. But again, Paul informs us in the 2d chap. 3d verse of 2d Thess., that there is to be a revelation given concerning the Man of Sin the Son of Perdition, before the second coming of Christ, which Man of Sin is evidently the Pope of Rome. Again we are informed that God will make a new covenant with the house of Israel and with the house of Judah, and take away their sins, (see Jer. 31st chap. 31st verse, also Romans 11th chap. 27th verse,) which has not yet been made, (for the house of Jacob is still in their sins, as all very well know,) and this covenant God cannot make with them without communicating something to them at the time, which communication will be revelation, for a covenant is a bargain between parties; and as it would be impossible for two parties to make a bargain without communicating with each other, so it would be impossible for God to make a covenant with Israel without communicating something to them and in return receive their answer. Now God complains that they brake the first covenant he made with them, but they could not have broken it had they not entered into it by agreeing to fulfil on their part the stipulations of it & the not fulfilling according to agreement. See Exodus 19th chap. from the 5th to 8th verse. Again God tells us by the pen of Ezekiel, 20th chap. 34th, 35th, 36th, 37th and 38th verses, how he will make this covenant with them and take away their sins. He says, "I will bring you out from the people and will gather you out of the countries wherein ye are gathered, with a mighty hand, and with a stretched out arm, and with fury poured out; and I will bring you into the wilderness of the people, and there will I plead with you face to face; like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God, and I will cause you to pass under the rod and will bring you into the bond of the covenant, and I will purge out from among you the rebels, and those that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord." Now we are only to inquire how God brought Israel out of Egypt, and how he plead with them face to face in the wilderness of the land of Egypt in order to know how he will do when he makes the new covenant with them; for mark! he is to do like as he did then. Hosea says, 12 c. 13 v. "by a Prophet the Lord brought Israel up out of Egypt, and by a Prophet was he preserved." Now Moses was that Prophet, and God plead with Israel face to face by the Prophet Moses. Therefore if God pleads with Israel face to face in the wilderness of the people after he gathers them like as he pleaded with their fathers in the wilderness of the land of Egypt, he will plead with them face to face by a Prophet; and if so, he will give them a revelation—for says the Prophet Amos, 3d chap.

7th verse, "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the Prophets." Again it is said in Isaiah, 1st chap. 26th verse, speaking of the return of Israel to their own land in the last days, "I will restore thy Judges as at the first, and thy counsellors as at the beginning; afterwards thou shalt be called the city of righteousness, the faithful city." We have only to inquire what were their Judges at the first, and their counsellors at the beginning in order to know what they will be when he restores them. Now Moses was the first and chief Judge, but he chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens; and they judged the people at all seasons:—the hard cases they brought unto Moses, but every small matter they judged themselves. See Exodus 18th chap., 25th and 26th verses. Moses by God's commandment gathered seventy of these officers together round about the tabernacle when they were endowed with power from on high insomuch that they prophecied and did not cease. (See Numbers, 11th chapt. 16th, 24th and 25th verses.) From this we learn that Israel's judges at the first and counsellors at the beginning were all of them prophets inspired of God, hence (as they are to be restored as at the first and as at the beginning) they will all be prophets inspired of God when he restores them and will prophesy and not cease. Again, Jeremiah 33d chapt., 6 verse, speaking of the final return from captivity of both Israel and Judah, says, I will reveal unto them the abundance of peace and truth. And the Saviour says there is nothing secret which shall not be revealed, neither hid, that shall not be made known. And Isaiah speaking of the everlasting covenant which he will make with Israel when he gathers them says, "Their seed shall be known among the gentiles and their offspring among the people." (See Isaiah, 6th chapt., 9th verse.)

Now reader, let me ask, can any man tell whether the Indians of America are of Israel, unless the Lord should reveal it?— Therefore this was a hidden mystery which was necessary to be revealed in time for their gathering, &c. Thus I have produced an abundance of testimony in proof that God would give more revelation even after the last now contained in the bible was written, hence that objection against the Book of Mormon also is refuted. Thirdly, it is argued that the canon of scripture in the bible is full and complete and we need no more—

therefore the Book of Mormon cannot be true, for God would not give that which we do not need. In answer to this I would just remark that we need all that God sees fit to give, and I have already proven that he would give more, therefore this objection is already refuted; but to make it more plain, I will proceed further. The bible, though it might contain a full and complete record of the doctrine of Christ and of the ordinances and principles of the gospel, yet it could not preach the gospel neither administer the ordinances of the gospel, for it is written, Romans 10th chapt., 14th and 15th verses, "How then shall they call on him on whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent." And I would add, how shall they be sent without a revelation? I answer, they could not—hence the necessity of every generation receiving revelation in order that a living ministry might be kept up to preach the gospel, and administer the ordinances thereof unto the children of men who will believe that they might obtain salvation.

Now suppose that every person in all the world had a bible printed in their own language, and could read and understand it, and they should read therein that God sent men and commanded them to preach and baptize with a promise that they that believed and were baptized should be saved; and the rest should be damned. And then again, read that these men preached, saying "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you and your children, and all them afar off, even as many as the Lord our God shall call." What good would all these promises do them so long as they were on condition of being baptized and there were no legally authorized officers to administer the baptism.

Christ never sent the bible to preach the gospel, but sent certain men who were not commanded to write the gospel, but to preach it to every creature in all the world, and some of them (not all) saw fit to write an account of their travels, labors, &c.; giving sketches of their preaching and doctrine which falling into the hands of after generations, they were collected together and compiled with the Old Testament Scriptures and called the bible, or sacred book. Now, to say that this compilation is sufficient, and we need no more, is to charge God foolishly, for by it he has made our salvation dependent upon our yielding obedience to certain ordinances which alone can be administered by officers commissioned by him; and yet none have been commissioned for at least 1700 years, and we are not to believe that he will ever commission any more. Therefore he has made our salvation dependent on our doing what he has put it out of our power to do. But again; If a revelation given to one generation is sufficient to save the people of another generation, why was not the revelation given to Adam and Enoch, sufficient to save Noah and his family: It saved Enoch and Adam—why was it not sufficient to save Noah? I answer; Because he belonged to another generation, and therefore his circumstances were different. Again, why was not the revelation given to Noah sufficient to save Lott? Why was it necessary for God to send angels with a new revelation to Lott? Because if he had built an ark as Noah did, it would not have saved him and his family from being burnt up with the Sodomites. And why was not a revelation given to Moses sufficient for the saints in the days of the Apostles? Because, had they killed a lamb and sprinkled the door posts of their doors with blood, (according to Moses commandment which he gave to the children of Israel in Egypt,) when the Roman army besieged Jerusalem, instead of fleeing out of the city, according to the commandment of Christ, they would not have escaped the destruction that then came upon the Jews. And now, you ask, why will not a revelation given in the days of the Apostles be sufficient to save the people of this generation? I answer; because our circumstances are different. We belong to a different generation; Israel is to be gathered in this generation instead of being scattered, and the gentiles are to be destroyed instead of having the kingdom of God given unto them; and there is to be deliverance where there was destruction then, and distruction where there was deliverance then; therefore it is necessary for a new revelation to be given telling us when and where to go for deliverance and to escape destruction. And in fact, all the Prophets and Apostles have given us to understand, that the dispensation of the fullness of times for the gathering of Israel, will be the greatest day for revelation and miracles that the world ever witnessed, and it is all needed, for God has promised it.

And thus I have produced an abundance of evidence that it is necessary that we should receive other revelations besides those contained in the Bible; therefore that objection against the book of Mormon is also refuted.

Fourthly, it is claimed that "God has imperatively forbidden any addition to what is written in the Old and New Testaments and the Book of Mormon is an addition, therefore we must reject it." In proof of this claim the following texts are quoted:—Deut. 4th chapt. 2nd verse; and Revelation 22nd chapt. 18th verse; the first reads as follows: Moses speaking to the children of Israel says, "You shall not add unto the words which I command you, neither shall ye diminish aught from it;" and the second reads as follows: "For I testify unto every man that heareth the words of the prophesy of this Book, if any man shall add unto these things, God shall add unto him the plagues that are written in this Book." In answer to this I would remark, that these two texts say nothing concerning the Old and New Testaments at all. The one speaks of Moses writings only, not at all including the writings of the Prophets, for they were not the commands of Moses, and were not in existence when Moses wrote; and the other speaks exclusively of the "words of the Prophesy of this Book," (the Book of the revelation of St. John,) which was not then compiled with any other book under heaven. Therefore, if these texts destroy the validity of the Book of Mormon, they also destroy the validity of every Book in the Bible, the writings of Moses and the Book of the Revelation of St. John only excepted. But I would here state, that the Book of Mormon is not an addition to the writings of Moses neither to the Book of the Revelation of St. John; but it contains the great things of God's law written to Ephraim, (see Hosea 8th, 12th,) a remnant of the tribe of Joseph dwelling in America. But it may be asked, "what would be adding to these things?" I answer, to write any thing that was not therein contained when the above texts were penned and publish it as the writing of Moses, or as the words of the prophesy of the Book of the Revelation of St. John, would be "adding unto these things." But to write the revelation given unto me or any other person since then or before, and publishing it as such, would not be "adding unto those things." Therefore, writing the revelations which God gave unto the Nephites, the seed of Joseph in America, and publishing it as such, is not adding unto the writings of Moses neither to the Book of the revelation of St. John. Hence this objection against the Book of Mormon is also refuted.

Fifthly; It is asserted that "the Book of Mormon comes in contact with the other scriptures, and is intended to do them away." To sustain this assertion the New Testament is held up as the Gospel of Jesus Christ, and the Book of Mormon as another Gospel; and then the following passage is quoted from Paul's writings to the Galatians: 1st chapt. 8th 9th verses, "But though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." In answering this, I will first inquire of Paul what the gospel he preached consited of, and how he obtained it. Now, the word gospel, in its first and simple signification is, glad tidings; therefore there may be many gospels because there may be glad tidings proclaimed concerning many things. It was glad tidings to the Patriots of the Revolution when America was proclaimed free and independent; it was glad tidings to Gen. Wolf, as he lay panting for breath mortally wounded at the battle of Quebec, when it was proclaimed in his hearing that the enemy was routed; it was glad tidings to the Whigs when the news was published that Harrison was elected President of the United States, and Van Buren defeated, at the late election; but the glad tidings that

Paul preached, was the way of salvation revealed to man through Jesus Christ. Hear what he says about it. Gal. 1st chapt. 11th and 12th verses, "But I certify you brethren, that the gospel which was preached of me, is not after man, for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." Again, 1st Thess. 1st chapt. 5th verse, "For our gospel came not unto you in word only but also in power and in the Holy Ghost, and in much assurance." Again, Rom. 1st chapt. 16th and 17th verses, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek, for therein is the righteousness of God revealed from faith to faith, as it is written the just shall live by faith."

Now, from these quotations we learn that the gospel which Paul preached, was not a book which could be delivered by man to his fellow man without the commandment of God, but something given him of God and 'taught him by the revelation of Jesus Christ.' He also informs us that it did not consist "in word only, but also in power and in the Holy Ghost and in much assurance," and that it consisted of the power of God given unto every one that believed, both Jew and Greek, unto their salvation, and that this power was given them by revelation, being continued unto them making known the righteousness of God as fast as their faith increased so as to receive it, "from faith to faith," until they arrived unto salvation, and thus "shall the just live by faith." And though some of the words of the gospel preached by Paul are written in the New Testament, yet the saving part of the gospel, viz: the Power of God, is not there, neither can it be confined between the lids of any book. The New Testament then, is not the gospel of Jesus Christ, but merely a record of the gospel as it was preached by the Apostles, believed, obeyed and enjoyed by the primitive saints upon the Eastern continent. The Book of Mormon is not the gospel of Jesus Christ, but merely a record of the gospel of Jesus Christ as preached by the disciples of Christ, believed, obeyed and enjoyed by the primitive saints upon this continent.

Both these, then, will serve us as "ensamples upon whom the end of the world is come," that we may know whether we have believed and obeyed the true gospel or a perverted one. If we have embraced the true gospel we will enjoy those blessings, gifts and powers which the ancients enjoyed who embraced the same gospel, and by these we can know the true gospel from the counterfeit, or in other words, the gospel of Christ from the systems of men. Now, the Book of Mormon does not come in contact with the other scriptures, but agrees, confirms and establishes them; and it is not intended to do them away, but to build them up. Whoever will read the Book of Mormon carefully without prejudice, will find that it not only agrees with the other scriptures but comes in direct fulfilment of prophecy, and that it contains some of the most sublime truths ever revealed to man; and that too, on subjects entirely original, no other work on earth containing sufficient information on the subject: therefore, this objection also is refuted.

Sixthly; It has been asserted that the historical part of the Book of Mormon was written by one Solomon Spalding as a romance, and entitled 'The Manuscript Found.' That after Spalding's death, the manuscript in some way unknown, fell into the hands of Sidney Rigdon who added the religious part, and converted it into what is now called "The Book of Mormon." This assertion is supported by what is said to be the testimony of said Spalding's widow, Aaron Wright, Henry Lake, John Spalding and others. These testimonies are recorded in a book entitled "Mormonism Unveiled," first edition. The second edition is entitled "History of Mormonism;" published by E. D. Howe, Painesville, Ohio.

This book was first got up by one D. P. Hurlburt, (who was cut off from our society for adultery, and afterwards put under bonds for threatening the life of Brother Smith,) but he being so notorious a character, it was thought best, (even after he had advertised in the papers that he was about to publish 'Mormonism Unveiled,') to change authors & publish under the name of Howe, (a printer in Painesville, Ohio,) whose mind had become somewhat chafed because his own wife and sister belonged to the Church of the Latter day Saints. So Howe became the adopted father of "Mormonism Unveiled."

In this Book, page 287, it is stated that, "a messenger was despatched to look up the widow of Spalding, who was found residing in Massachusetts, and that she stated that Spalding had a great variety of manuscripts, and she recollected that one was entitled the "Manuscript Found," but of its contents she had no distinct knowledge. While they lived in Pittsburg, she thinks it was taken to the printing office of Patterson & Lambdin, but whether it was ever brought back to the house again she is quite uncertain. If it was however, it was then with his other writings, in a trunk which she had left in Otsego co." N. Y. It is stated further, that "the trunk referred to, was subsequently examined, but the manuscript was not to be found therein." Hence it is inferred, that the "Manuscript Found" was not returned to Spalding from the office of Patterson & Lambdin, but remained there for years, and finally by some unknown providence fell into the hands of Sidney Rigdon, who converted it into what is now called the "Book of Mormon," with an intention of palming it off upon this generation as a new Bible; yet he did not know enough to alter the names which Spalding made use of, but left them precisely as they were in the "Manuscript Found."

This is according to the testimony of John Spalding, John N. Miller, Oliver Smith and others, whose testimony is recorded in "Mormonism Unveiled." They also testify that they "spent many hours in hearing Spalding read his manuscript and become well acquainted with its contents," and they agree in stating that "it purported to give a history of the lost tribes of Israel—that they were the first settlers of America and that the Indians are their descendants;" and then, after giving this testimony concerning the contents of the "Manuscript Found," they state that "they have examined the 'Book of Mormon' and know the historical part, names, &c. to be the same." Now, in order to know how much confidence we ought to place in these men's testimony, we have only to read the "Book of Mormon," which will convince any man that these men have testified falsely, for the Book of Mormon does not pretend to give any account of the lost tribes of Israel, but gives a history of a remnant of the tribe of Joseph only.

And again; any person who will read the Book of Mormon will find that the religious part of it is so interwoven with the history that it would be impossible to seperate them; to take away the religious part would be to destroy the history. And if these men had read the Book of Mormon and fully examined it as they testify they have, they would have learned these facts and thus avoided the disgrace which must inevitably come upon them when the public are made acquainted with these facts.

But again; there is what is said to be "the widow Spalding's testimony," published first in the Boston Recorder, and then copied into other papers in almost all parts of the Union. This article was headed "Mormon Bible," and signed "Matilda Davidson," (the widow Spalding having married another husband by the name of Davidson.) In this testimony she is made to say positively, that the "Manuscript Found" was carried to the printing office of Patterson & Lambdin, in Pittsburg, and returned again to its owner," and that "since Spalding's death it had been by her carefully preserved." She also states that "Dr. P. Hulburt was deputed as a messenger from Ohio to obtain the manuscript from her; that he brought a request in writing for the manuscript, signed by John Spalding, Aaron Wright and others, of New Salem, who were her old neighbors." Now, this statement flatly contradicts what is said to be her testimony in "Mormonism Unveiled" concerning the "Manuscript Found." In one she is made to say that "she knows not what has become of it, and has no distinct knowledge of its contents;" and in the other, that "she has had it in her possession and carefully preserved it ever since Spalding's death," and the idea is carried that she let said Hulburt have it and that it was compared with the Book of Mormon. Here seems to be some knavery or crooked work, and no wonder, for this Hulburt was one of the most notorious rascals in the western country. He was first cut off from our society for an attempt at seduction and crime; and secondly put under bonds in Geauga co., Ohio, for threatening to murder Joseph Smith, after which he laid a deep design of the Spalding romance imposition, in which he has been backed by evil and designing men in different parts of the country, and sometimes by those who do not wish to do wrong but who are ignorant of the subject. Now what but falsehood could be expected from such a person. And again, if there is such a manuscript in existance let it come forward at once and not be kept in the dark.

I will here transcribe a piece published in the Quincy, (Illinois) Whig, on this subject.

"*A cunning device detected.*—It will be recollected that a few months since an article appeared in several of the papers, purporting to give an account of the origin of the Book of Mormon. How far the writer of that piece has effected his purpose, or what his purposes were in pursuing the course he has, I shall not attempt to say at this time, but shall call upon every candid man to judge in this matter for himself and shall content myself by presenting before the public the other side of the question in the form of a letter as follows:—

Copy of a letter written by Mr. John Haven, of Holliston, Middlesex co. Massachusetts, to his daughter Elizabeth Haven, of Quincy, Adams co. Illinois.

Your Brother Jesse passed through Monson where he saw Mrs. Davidson and her daughter, Mrs. McKinstry, and also Dr. Ely, and spent several hours with them during which time he asked them the following questions, viz:—Did you, Mrs. Davidson, write a letter to John Storrs giving an account of the origin of the Book of Mormon? Ans. I did not. Did you sign your name to it? Ans. I did not, neither did I ever see the letter until I saw it in the Boston Recorder, the letter was never brought to me to sign. Q. What agency had you in having this letter sent to Mr. Storrs? Ans. D. R. Austin came to my house and asked me some questions, took some minutes on paper, and from those minutes wrote that letter. Ques. Is what is written in the letter true? Ans. In the main it is. Ques. Have you read the Book of Mormon? Ans. I have read some in it. Ques. Does Mr. Spalding's manuscript and the Book of Mormon agree? Ans. I think some few of the names are alike. Ques. Does the manuscript describe an indolatrous or a religious people? Ans. An idolatrous people. Ques. Where is the manuscript? Ans. Dr. P. Hulburt came here and took it, said he would get it printed and let me have one half of the profits. Ques. Has Dr. P. Hulburt got the manuscript printed? Ans. I received a letter stating that it did not read as they expected, and they should not print it. Ques. How large is Mr. Spalding's manuscript? Ans. About one third as large as the Book of Mormon.

Question to Mrs. McKinstry; How old was you when your father wrote the manuscript? Ans. About five years of age. Ques. Did you ever read the manuscript? Ans. When I was about twelve years old I used to read it for diversion. Ques. Did the manuscript describe an idolatrous or a religious people? Ans. An idolatrous people. Ques. Does the manuscript and the Book of Mormon agree? Ans. I think some of the names agree. Ques. Are you certain that some of the names agree? Ans. I am not. Ques. Have you ever read any in the Book of Mormon? Ans. I have not. Ques. Was your name attached to that letter which was sent to Mr. John Storrs, by your order? Ans. No. I never meant that my name should be there." You see by the above questions and answers, that Mr. Austin in his great zeal to destroy the Latter Day Saints, has asked Mrs. Davidson a few questions, then wrote a letter to Mr. Storrs in his own language and signed her name to it without her consent. I do not say that the above questions and answers were given in the form that I have written them, but these questions were asked and these answers given. Mrs. Davidson is about seventy years of age, and somewhat broke.

JOHN HAVEN."

"This may certify, that I am personally acquainted with Mr. Havens, his son and daughter, and am satisfied they are persons of truth. I have also read Mr. Havens' letter to his daughter, which has induced me to copy it for publication; and I further say the above is a correct copy of Mr. Haven's letter.

A. BADLAM."

The above reveals the mystery—brings to light the hidden things of dishonesty and sets this matter in its true light before the people. The matter stands thus—Philaster Hulburt, (who was called Dr. because he was the seventh son of his father,) being cut off from the Church of Jesus Christ of Latter Day Saints, for his iniquity, swore vengeance on Joseph Smith, the President of the Church, and threatened to murder him, but was laid under bonds for this. He then laid a scheme for a speculation, and at the same time to destroy the character of Joseph Smith, if possible, and prejudice the minds of the people against the Book of Mormon. In this he found enough to assist him whose characters were similar to his own, and evil and designing men whose craft would be in danger if truth should prevail in their respective vicinities, and others were influenced to assist him who were deceived by his lies and misrepresentations, and thus having a sufficient number to assist him in his infamous and wicked design, he began to scour the country in search of those who were bigoted and wicked enough to testify to any thing which would militate against "Mormonism." He went to Ontario co. for this purpose, and every person that had seen or heard of an imperfection in the life or conduct of any of the Smith family, their testimony was forthwith taken; and those that knew nothing about them, but yet believed the "Book of Mormon" to be an imposition, made this an accusation and signed their names to the testimony that they were not entitled to credit; and why? because Joseph, jr. professed to receive revelation and the people believed he lied, but some believed he told the truth and this made them just as bad as he was, and none of them were entitled to credit. And after getting all the testimony he could from that place on this point, he proceeded to another, and finally went to New Salem, in Ohio, where it was suggested to him that the "Book of Mormon" might be successfully warred against and his speculation greatly enhanced, by searching into "the Spaulding Romance," therefore the scheme was concerted, and John Spalding, Lake, Wright, and others, agreeing to back him he starts for Massachusetts after the "Manuscript Found," gets it by promising to publish it and give the owner one half the profits—returns—compares it with the "Book of Mormon"—finds it does not agree. Now what is to be done? If this manuscript should fall into the hands of the Mormons, his scheme which he had devised to enhance his speculation and to more successfully prejudice the minds of the people against the Book of Mormon, would be counteracted and destroyed. Therefore to carry out the scheme the "Manuscript Found" was either destroyed or carefully concealed while the statements were made out for publication in the book, that the "Manuscript" has never been seen nor heard from since it was carried to Patterson & Lambdin's office, and the circumstances are very strong that Rigdon got it from there and converted it into the "Book of Mormon."

Meanwhile, before this book could be issued from the press, a Mormon preacher goes to Holliston, Mass., preaches and baptizes a deacon and several members of the Presbyterian church in that place. The Rev. Mr. Storrs, their minister, becoming alarmed for his craft, and hearing something about this Spalding romance, &c. he writes to Mr. D. R. Austin, one of his good friends that lived near Mrs. Davidson, requesting him to get all the information he could concerning the matter and send it to him forthwith, hoping thereby, no doubt, to save the remainder of his flock. Mr. Austin accordingly goes to Mrs. Davidson and asked her some questions, minuted the answers down, and then goes home and writes a letter to Mr. Storrs, and signs Mrs. Davidson's name to it; and Mr. Storrs immediately published it in the Boston Recorder.

While all this was going on in Massachusetts, Hulburt is busily engaged carrying out his scheme in Ohio; and finally his character becoming so noted, it was thought best to change authors and publish, under the name of Howe; (Howe purchasing the documents Hulburt had made out, and agreeing to pay in Books, after they were printed and bound.) Thus this scheme of iniquity was carried on by wicked and designing men, for the sake of speculation, and to destroy the character of innocent men who never had done them any harm, and to blast the reputation of those that God has sent to preach the gospel of salvation, and to warn this generation to prepare for the great day of the Lord, which is near at hand. But their statements (like the false witnesses that came against Christ) do not agree together.

I will now add Parley P. Pratt's testimony on this subject, and then I shall consider the objection as refuted; copied from a pamphlet published by P. P. Pratt, in the city of New York, in answer to a publication made by Le Roy Sunderland, Ed. of the Zion's Watchman, on Mormonism, &c.: "For the sake of the honest in heart, who love the truth, I here offer my testimony on this subject, as I was a personal actor in the scenes which brought S. Rigdon into an acquaintance with the 'Book of Mormon,' and into connexion with the church of Latter Day Saints. About the year of our Lord 1827, Messrs. A. Campbell, W. Scott, and S. Rigdon, with some others, residing in Virginia, Ohio, &c. came off from the Baptists and established a new order, under the name of Reformed Baptists, or Disciples; and they were termed by their enemies, Campbellites, Rigdonites, &c. This reformation as to its doctrines consisted principally of the baptism of repentance for the remission of sins, &c.; and Mr. Rigdon, in particular, held to a literal fulfilment and application of the written word, and by this means he was an instrument to turn many from the false notions of sectarian traditions, to an understanding of the prophecies, touching the great restoration of Israel, and the mighty revolutions of the last days. Many hundred disciples were gathered by his ministry, throughout the Lake country of Ohio; and many other preachers stood in connection with him in those principles. I was then pursuing an agricultural life, and mostly occupied in converting the wilderness, into a fruitful field. But being a member of the Baptist church and a lover of truth, I became acquainted with Mr. Rigdon, and a believer in, and a teacher of the same doctrine. After proclaiming those principles in my own neighborhood and the adjoining country, I at length took a journey to the state of New-York, partly on a visit to Columbia co. N. Y. my native place, and partly for the purpose of ministering the word. This journey was undertaken in August, 1830. I had no sooner reached Ontario Co. N. Y. than I came in contact with the 'Book of Mormon,' which had then been published about six months, and had gathered about fifty disciples, which were all that then constituted the church of Latter Day Saints. I was greatly prejudiced against the book, but remembering the caution of Paul, "Prove all things and hold fast that which is good," I sat down to read it; and after carefully comparing it with the other scriptures, and praying to God, He gave me the knowledge of its truth, by the power of the Holy Ghost, and what was I, that I should withstand God? I accordingly obeyed the Ordinances, and was commissioned by Revelation, and the laying on of hands, to preach the fulness of the gospel. Then, after finishing my visit to Columbia county, I returned to the brethren in Ontario county, where, for the first time, I saw Mr. Joseph Smith, Jr., who had just returned from Pennsylvania to his father's house in Manchester. About the 15th of October, 1830, I took my journey, in company with Elder O. Cowdery and Peter Whitmer, to Ohio. We called on Elder S. Rigdon, and then for the first time his eyes beheld the 'Book of Mormon.' I, myself, had the happiness to present it to him in person. He was much surprised, and it was with much persuasion and argument that he was prevailed on to read it; and after he had read it, he had a great struggle of mind, before he fully believed and embraced it; and when finally convinced of its truth, he called together a large congregation of his friends, neighbors, and brethren, and then addressed them very affectionately, for near two hours, during which time, both himself and nearly all the congregation were melted into tears. He asked forgiveness of every body who might have had occasion to be offended with any part of his former life; he forgave all who had injured or persecuted him, and the next morning, himself and wife were baptised by Elder Cowdery. I was present; it was a solemn scene; most of the People were greatly affected; they came out of the water overwhelmed in tears. Many others were baptised by us in that vicinity, both before and after his baptism; insomuch, that during the fall of 1830, and the following winter and spring, the number of disciples was increased to about one thousand. The Holy Ghost was mightily poured out, and the word of God grew and multiplied; and many priests were obedient to the faith. Early in 1831, Mr. Rigdon having been ordained, under our hands, visited Elder Joseph Smith, Jr. in the State of New-York, for the first time; and from that time forth, rumor began to circulate that he, (Rigdon) was the author of the Book of Mormon. The Spalding story never was dreamed of, until several years afterwards, when it appeared in "Mormonism Unveiled," a base forgery, by D. P. Hulburt, and others of similar character, who had long strove to account for the Book of Mormon, in some other way beside the truth. In the west, whole neighborhoods embraced Mormonism, after this fable of the

Spalding story had been circulated among them. Indeed, we never conceived it worthy of answer, until it was converted by the ignorant and impudent dupes or knaves, in this city, who stand at the head of certain religious papers, into something said to be positive, certain, and not to be disputed!—Now I testify, that the forgers of the Spalding lie (concerning S. Rigdon and others,) are of the same description as those who forged the lie against the disciples of old, accusing them of stealing the body of Jesus, &c. and those who love this lie are no better. I mean the Editors of the New-York Evangelist, Zion's Watchman, and all others who are equally guilty, including all who read and believe such a thing; and except they repent, they will have their part with drunkards, whoremongers, sorcerers, thieves, murderers, &c. for being guilty of loving or making a lie; and in that day when the secrets of all hearts shall be made known, then shall they know that these things and many others were base falsehoods, put in circulation by the Devil and his servants, and that the Book of Mormon is a record of Eternal truth, which speaks from the dust, as a voice from the dead, bearing record of the gospel of a crucified and risen redeemer, reproving the sins of the world, and warning them of things which must shortly come to pass.—Therefore, repent, all ye ends of the earth, and be baptised for the remission of sins, and you shall receive the gift of the Holy Ghost; and signs shall follow those that believe; and this gospel of the kingdom shall first be preached among all nations, and then shall the Son of Man come. Amen." P. P. Pratt.

Seventhly—The Book of Mormon is objected too, because Joseph Smith, the translator, is reported to have been "an ignorant, base character." Now that he was ignorant, (that is illiterate, unlearned,) when he translated the Book of Mormon, we do not pretend to deny, and that is the very reason why God chose him that he might cause the wisdom of the wise to perish, and the understanding of the prudent to be hid. But, says the objector—"he was a base character."—But what did his baseness consist of? It is reported, says the objector, that 'he was a money digger.' Well, we will admit that he did dig in the earth for money, and was paid for it at the rate of fourteen dollars per month; and what of that? Was that an unpardonable sin? Who is there of the Christian community that are not guilty of doing more criminal things than that? But says the objector, "it is reported that he was intemperate."—But to what extent was he intemperate? D.

P. Hulburt obtained upwards of eighty names in Ontario co. signed to documents against Smith's character, and published in "Mormonism Unveiled," and yet but bare two instances could all of these men name where they saw him intoxicated; and even then, he was capable of attending to his own business. And now I ask, who there is that has lived thirty years in this world and at a time when it was fashionable for all people to make use of ardent spirits as a beverage, and have not as much as twice drank too much? But it is said that 'he was quarrelsome when intoxicated.' Well, this is not very strange; most people are; but if he only got intoxicated twice, and only quarrelled twice, I think by humble repentence he might be forgiven. But says the objector, "he is said to be a liar and his word not to be depended upon." But what has he lied about? When he was a boy he might have been guilty of telling some silly stories, as most boys are, and no doubt he had some imperfections, as he was no better by nature than any other boy. And now, to sum up this matter, the great baseness of his character consists in this: He professes to have received 'the ministering of an angel,' and to have 'translated the Book of Mormon by inspiration,' and many of the people do not believe it; therefore they denounce him as a liar, a base character, &c. That Joseph Smith has been guilty of some foibles and imperfections in his life-time, we do not pretend to deny, for he that says he has not sinned, makes God a liar. But that he has been guilty of more than the generality of men, we do deny, and say that it cannot be proved that he has. Now you may take the best character that can be found among men, and let him make the profession that Joseph Smith has, concerning the Book of Mormon, and let the people be as deeply prejudiced against as they have been since he made the profession, and then call for a testimony from every man that had ever seen any imperfection in his life or conduct, and let that testimony be given with a full conviction that he is an imposter, (the darkest side of course would be put out in the testimony,) and although his character was spotless before, it would then be considered base. For how often do the best of men do things which they think nothing of at the time, which if their enemies should get hold of, they would make criminal things of them. But again; suppose he was guilty of all the immoralities alledged against him, could he not have been forgiven, if he repented and forsook them? Let us here enumerate all the accusations against him: 'a money digger, a fortune teller, intemperate, a profane swearer, quarrelsome, a liar, and a deceiver.' These are the highest accusations alledged against him, (and these are spoken against him falsely, for Christ's sake and the word of his testimony.) He is not accused of murder, robbery, theft, or any criminal act, because if they should accuse him of any of these things, they know it would not be believed, in consequence of the law not being put in force against him. Now Moses killed the Egyptian and hid him in the sand, then fled away to Midian, to escape justice; yet he could afterwards become a great prophet, and the first and chief Judge of Israel. David commanded that Uriah the Hittite should be set in the front of the battle, in order that he might get his wife, after having committed fornication with her; yet after this, he wrote the Psalms, which are acknowledged by the Savior to be sacred. And Paul the Apostle persecuted the Church, and kept the clothes of them that stoned Stephen to death, and gave his voice against him; yet he afterwards became an Apostle, and he testifies that he was not a whit behind the chiefest.—If these could be forgiven, and accepted of God, surely Joseph Smith could be forgiven, if he was guilty of all the immoralities alledged against him, inasmuch as he repented and forsook them. Now that he has not been guilty of immorality for the last six years, I am a witness, having been acquainted with him that length of time; and I have the testimony of those that I know to be good, respectable people, who have been acquainted with him from his childhood, and their testimony is, 'that he never has been guilty of any immoralities which are not common to youth.' But, says the objector, 'if God had a new revelation to give to man, he would not have chosen such a foolish, weak and despised nothingarian as Joseph Smith was.' But hark! what saith the Scriptures? 1st Cor. 1st Chapt. 27th and 28th verses—"But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to nought things that are;" and all this (29th verse) "that no flesh should glory in his presence." Again; Matt. 11th chapt. 25th verse: "At that time Jesus answered and said, 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.' " Also, Psalms 8th chapt. 2d verse: "Out of the mouths of babes and sucklings hast thou ordained strength, because of thine enemies; that thou mightest still the enemy and the avenger."

Thus we see by the testimony of the scriptures that it is God's ordinary way of doing business, to take just such a character as Joseph Smith was to 'do his work, his strange work; and bring to pass his act, his strange act. Now therefore, be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts, a consumption, even determined upon the whole earth."—Neither be ye 'scorners' for such are to be 'consumed.' Neither 'watch ye for iniquity,' for such 'shall be cut off.' Neither 'make a man an offender for a word,' nor 'lay a snare for him whom God hath sent to reprove in the gate,' for such also, 'shall be cut off.' But if you have 'erred in spirit,' listen to the reproof, and 'come to understanding;' and if you have 'murmured, learn doctrine.'

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APPENDIX.

A PROCLAMATION AND WARNING TO THE GENTILES WHO INHABIT AMERICA.

HAVING proved the Book of Mormon to be a divinely inspired record, written by the forefathers of the natives whom we call Indians, (who are a remnant of the tribe of Joseph,) and hid up in the earth, but came forth in fulfilment of prophecy for the gathering of Israel and the re-establishing of the kingdom of God upon the earth, by an abundance of positive, definite and incontrovertable testimony; and having answered and refuted all the objections commonly urged against it by its opposers, I now proceede to make a Proclamation, and add a warning to the inhabitants of America, founding them upon prophecies which I will extract from the Book of Mormon. It is often asked "what use is the Book of Mormon even if it is true?"

I answer. First; It brings to light an important history before unknown to man.—Second; It reveals the origin of the American Indians which was before a mystery.—Third; It contains much plainness in regard to points of doctrine, insomuch that all may understand, and see eye to eye, if they take pains to read it. Fourth; It contains many important prophecies yet to be fulfilled which immediately concerns the present generation, and their very existence depends on an immediate understanding of them: and especially the inhabitants of America. Some of these prophecies I will now extract, commencing with the 12th chapt. of the 2nd Book of Nephi.

"And now, behold, my Brethren, I have spoken unto you according as the spirit hath constrained me; wherefore, I know that they must surely come to pass. The things which shall be written out of the book, shall be of great worth unto the children of men, and especially unto our seed, which is a remnant of the house of Israel. For it shall come to pass in that day that the churches which are built up, and not unto the Lord, when the one shall say unto the other, bohold, I, I am the Lord's; and the other shall say, I, I am the Lord's. And thus shall every one say that hath built up churches, and not unto the

Lord; and they shall contend one with another; and they shall teach with their learning and deny the Holy Ghost which giveth utterance. And they deny the power of God, the Holy one of Israel; and they say unto the people, harken unto us, and hear ye our precept: for behold, there is no God to-day, for the Lord and the Redeemer hath done his work, and he hath given his power unto men. Behold, harken ye unto my precept: if they shall say there is a miracle wrought, by the hand of the Lord, believe it not; for this day he is not a God of miracles; he hath done his work. Yea, and there shall be many which shall say, eat, drink, and be merry, for to-morrow we die; and it shall be well with us. And there shall be many which shall say, eat, drink, and be merry; nevertheless fear God, he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbors; there is no harm in this. And do all these things for to-morrow we die; and if it so be that we are guilty, God will beat us with few stripes, and at last we shall be saved in the kingdom of God. Yea, and there shall be many which shall teach after this manner—false and vain, and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and there works shall be in the dark; and the blood of the saints shall cry from the ground against them.—Yea, they have all gone out of the way; they have become corrupted. Because of pride, and because of false teachers and false doctrine, their churches have become corrupted; and their churches are lifted up; because of pride, they are puffed up. They rob the poor, because of their fine sanctuaries; they rob the poor, because of their fine clothing; and they persecute the meek and the poor in heart, because in their pride, they are puffed up. They wear stiff necks, and high heads; yea, and because of pride, and wickedness, and abominations, and whoredoms, they have all gone astray, save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err, because they are taught by the precepts of men.

"O, the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and prevent the right way of the Lord; wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell. Wo unto them that turn aside the just for a thing of naught, and revile against that which is good, and say that it is of no worth; for the day shall come that the Lord God will speedily visit the inhabitants of the earth; and in that day that they are fully ripe in iniquity they shall perish. But behold, if the inhabitants of the earth shall repent of their wickedness and abominations, they shall not be destroyed, saith the Lord of hosts. But behold, that great and abominable church, the whore of all the earth, must tumble to the earth; and great must be the fall thereof; for the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentence, or the devil will grasp them with his everlasting chains, and they be stirred up to anger and perish: for behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good; and others will he pacify, and lull them away into carnal security, that they will say, all is well in Zion; yea, Zion prospereth, all is well; and thus the devil cheateth their souls, and leadeth them away carefully down to hell. And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them, I am no devil, for there is none; and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance. Yea, they are grasped with death and hell; and death, and hell and the devil, and all that have been seized therewith, must stand before the throne of God, and be judged according to their works, from whence they must go into the place prepared for them, which is as a lake of fire and brimstone, even endless torment. Therefore, wo be unto him that is at ease in Zion. Wo be unto him that crieth all is well; yea, wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the holy Ghost. Yea, wo be unto him that saith, we have received, and we need no more. And in fine, wo unto all those who tremble, and are angry because of the truth of God. For behold, he that is built upon the rock, receiveth it with gladness; and he that is built upon a sandy foundation, trembleth lest he should fall. Wo be unto him that shall say, we have received the word of God, and we need no more of the word of God, for we have enough. For behold, thus saith the Lord God, I will give unto the children of men line upon line, precept upon precept,, here a little and there a little, and blessed are those who hearken unto my precepts, and lend an ear unto my counsels, for they shall learn wisdom; for unto him that receiveth, I will give more; and from them that shall say we have enough, from them shall be taken away even that which they have. Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost.—Wo be unto the Gentiles, saith the Lord God of Hosts; for notwithstanding I shall lengthen out mine arm unto them from day to day, they will deny me; nevertheless, I will be merciful unto them, saith the Lord God, if they will repent and come unto me; for mine arm is lengthened out all the day long, saith the Lord God of hosts. But behold, there shall be many at that time, when I shall proceed to do a marvelous work among them, that I may remember my covenants which I have made unto the children of men, that I may set my hand again the second time to recover my people, which are of the house of Israel; and also, that I may remember the promises which I have made unto thee, Nephi, and also, unto thy fathers, that I would remember your seed; and that the words of your seed should proceed forth out of my mouth unto your seed. And my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel. And because my words shall hiss forth, many of the Gentiles shall say, a bible, a bible, we have got a bible, and there cannot be any more bible. But thus saith the Lord God: O fools, they shall have a bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the bible which they receive from them? Yea, what do the Gentiles mean? Do they remember the travels, and labors, and the pains, of the Jews, and their diligence unto me, in bearing forth salvation unto the Gentiles? O ye Gentiles, have ye remembered the Jews, mine ancient covenant people? Nay, but ye have cursed them, and have hated them, and have not sought to recover them. But behold, I will return all these things upon your own heads; for I the Lord, hath not forgotten my people. Thou fool, that shall say, a bible, we have got a bible, and we need no more bible.—Have ye obtained a bible, save it were by the Jews? Know ye not that there are more nations than one? Know ye not that I the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above, and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth?

"Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another?—Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also. And I do this that I may prove unto many, that I am the same yesterday, to-day, and forever; and that I speak forth my words according to mine own pleasure. And because that I have spoken one word, ye need not suppose that I cannot speak another; for my work is not yet finished; neither shall it be, until the end of man; neither from that time henceforth and forever. Wherefore, because that ye have a bible, ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written: for I command all men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them: for out of the Books which shall be written, I will judge the world, every man according to their works, according to that which is written. For behold, I shall speak unto the Jews, and they shall write it; and I shall also speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all the nations of the earth, and they shall write it. And it shall come to pass that the Jews shall have the words of the Nephites; and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and Jews. And it shall come to pass that my people who are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And I will show unto them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham that I would remember his seed forever. And now, behold, my beloved brethren, I would speak unto you: for I, Nephi, would not suffer that ye should suppose that ye are more righteous than the Gentiles shall be. For behold, except ye shall keep the commandments of God ye shall all likewise perish; and because of the words which have been spoken ye need not suppose that the Gentiles are utterly destroyed. For behold, I say unto you, that as many of the Gentiles as will repent, are the covenant people of the Lord; and as many of the Jews as will not repent, shall be cast off; for the Lord covenanteth with none, save it be with them that repent and believe in his Son, who is the Holy One of Israel. And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightsome people.

And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ: and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ, shall also become a delightsome people.

And it shall come to pass that the Lord God shall commence his work, among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth. And with righteousness shall the Lord God Judge the poor, and reprove with equity, for the meek of the earth. And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked: for the time speedily cometh, that the Lord God shall cause a great division among the people; and the wicked will he destroy; and he will spare his people, yea, even if it so be that he must destroy the wicked by fire.—And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. And then shall the wolf dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling, together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand upon the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Wherefore, the things of all nations shall be made known; yea, all things shall be made known unto the children of men. There is nothing which is secret, save it shall be revealed; there is no work of darkness, save it shall be made manifest in the light; and there is nothing which is sealed upon the earth, save it shall be loosed. Wherefore, all things which have been revealed unto the children of men, shall at that day be revealed; and Satan shall have power over the hearts of the children of men no more, for a long time. And my beloved brethren, I must make an end of my sayings."

Again, 513th page, 2d Edition. The words of Christ's ministry to the Nephites:

"And I command you that ye shall write these sayings, after I am gone, that if it so be that my people at Jerusalem, they who have seen me and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost and also of the other tribes whom they know not of, that these sayings which ye shall write shall be kept, and shall be manifested unto the Gentiles, that through the fullness of the Gentiles the remnant of their seed who shall be scattered forth upon the face of the earth because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer. And then will I gather them in from the four quarters of the earth; and then will I fulfil the covenant which the Father hath made unto all the people of the house of Israel.—And blessed are the Gentiles because of their belief in me, in and of the Holy Ghost, which bears witness unto them of me and of the Father. Behold, because of their belief in me, saith the father, and because of the unbelief of you, O house of Irael, in the latter days shall the truth come unto the Gentiles, that the fullness of these things shall be made known unto them. But wo, saith the Father, unto the unbelieving of the Gentiles, for notwithstanding they have come forth upon the face of this land and have scattered my people who are of the house of Israel; and my people who are of the house of Israel have been cast out from among them, and have been trodden under foot by them; and because of the mercies of the Father unto the Gentiles, and also the judgements of the Father upon my people, who are of the house of Israel; verily, verily, I say unto you, that after all this, and I have caused my people who are of the house of Israel, to be smitten and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a by-word among them.

"And thus commandeth the Father that I should say unto you at that day when the Gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings and of deceits, and of mischiefs, and all manner of hypocracy and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold saith the Father, I will bring the fulness of my gospel from among them; and then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them; and I will shew unto thee, O house of Israel, that the Gentiles shall not have power over you, but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel.

"But if the Gentiles will repent and return unto me, saith the Father, behold, they shall be numbered among my people, O house of Israel; and I will not suffer my people, who are of the house of Israel, to go through among them and tread them down, saith the Father. But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost its savor, which is thenceforth good for nothing, but to be cast out and to be trodden under foot of my people, O house of Israel. Verily, verily I say unto you, thus hath the Father commanded me, that I shall give unto this people this land for their inheritance. And when the words of the prophet Isaiah shall be fulfilled, which say, thy watchmen shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all nations: and all the ends of the earth shall see the salvation of God."

Again, page 523, 2d edition: "And it came to pass that when they had all given glory unto Jesus, he saith unto them, behold now I finish the commandment which the Father hath commanded me concerning this people who are a remnant of the house of Israel.—Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled, behold they are written, ye have them before you, therefore search them. And verily, I say unto you, that when they shall be fulfilled, then is the fulfilling of the covenant which the Father hath made unto his people, O house of Israel, and then shall the remnants which shall be scattered abroad upon the face of the earth, be gathered in from the east, and from the west, and from the south, and from the north; and they shall be brought to the knowledge of the Lord their God, who hath redeemed them. And the Father hath commanded me that I should give unto you this land for your inheritance. And I say unto you, that if the Gentiles do not repent, after the blessings which they shall receive, after they have scattered my people, then shall ye, who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them, who shall be many; and ye shall be among them, as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through, both treadeth down and teareth in pieces, and none can deliver. Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. And I will gather my people together as a man gathereth his sheaves into the floor, for I will make my people with whom the Father hath covenanted, yea, I will make thy horn iron, and I will make thy hoofs brass. And thou shalt beat in pieces many people, and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. And behold, I am he who doeth it. And it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day; and except they repent, it shall fall upon them, saith the Father. Yea, even upon all the nations of the Gentiles.

"And it shall come to pass that I will establish my people, O house of Israel. And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you. Behold, I am he of whom Moses spake, saying, a prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul who will not hear that prophet, shall be cut off from among the people. Verily, I say unto you, yea; and all the prophets from Samuel, and those that follow after, as many as have spoken, have testified of me.

"And behold, ye are the children of the prophets, and ye are of the house of Israel; and ye are of the covenant which the Father made with your fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed; the Father having raised me up unto you first, and sent me to bless you, in turning away every one of you from his iniquities; and this because ye are the children of the covenant. And after that ye were blessed, then fulfilleth the Father the covenant which he made with Abraham, saying, in thy seed shall all the kindreds of the earth be blessed, unto the pouring out of the Holy Ghost through me, upon the Gentiles, which blessing upon the Gentiles shall make them mighty above all, unto the scattering of my people, O house of Israel; and they shall be a scourge unto the people of this land. Nevertheless, when they shall have received the fullness of my gospel, then if they shall harden their hearts against me, I will return their iniquities upon their own heads, saith the Father. And I will remember the convenant which I have made with my people, and I have covenanted with them that I would gather them together in mine own due time; that I would give unto them again the land of their fathers, for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father.

"And it shall come to pass that the time cometh when the fulness of my gospel shall be preached unto them, and they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name. Then shall their watchmen lift up their voice, and with the voice together shall they sing: for they shall see eye to eye.—Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance. Then shall they break forth into joy—sing together, ye waste places of Jerusalem: for the Father hath comforted his people, he hath redeemed Jerusalem. The Father hath made bare his holy arm in the eyes of all the nations: and all the ends of the earth shall see the salvation of the Father. And the Father and I are one. And then shall be brought to pass that which is written, awake, awake again, and put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come into thee the uncircumsed and the unclean. Shake thyself from the dust; arise, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, ye have sold yourselves for naught; and ye shall be redeemed without money. Verily, verily I say unto you, that my people shall know my name; yea, in that day they shall know that I am he that doth speak. And then shall they say, how beautiful upon the mountains are the feet of him that bringeth good tidings unto them, that publisheth peace; that bringeth good tidings unto them of good, that publisheth salvation; that saith unto Zion, thy God reigneth!

"And then shall a cry go forth, depart ye, depart ye, go ye out from thence, touch not that which is unclean; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel shall be your reward. Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men,) so shall he sprinkle many nations; the Kings shall shut their mouths at him, for that which had not been told them shall they see; and that which they had not heard shall they consider.

"Verily, verily I say unto you, all these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people, be fulfilled; then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance. And verily I say unto you, I give unto you a sign that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion. And behold, this is the thing which I shall give unto you for a sign, for verily, I say unto you, that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, which shall be given unto you of the Father, shall be made known unto the Gentiles, that they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them; verily, verily, I say unto you, when these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you, for it is wisdom in the Father that they should be established in this land, and be set up a free people by the power of the Father, that these things may come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenant with his people, O house of Israel; therefore, when these works, and the works which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief because of iniquity: for thus it behoveth the Father that it should come forth from the Gentiles, that he may shew forth his power unto the Gentiles, for this cause, that the Gentiles, if they will not harden their hearts, that they may repent and come unto me, and be baptized in my name, and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel; and when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel. And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider. For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them who will not believe it, although a man shall declare it unto them.— But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil. Therefore, it shall come to pass, that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said,) they shall be cut off from among my people who are of the covenant; and my people who are a remnant of Jocob, shall be among the Gentiles, yea, in the midst of them, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver.

"Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off. Yea, wo be unto the Gentiles, except they repent, for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots, and I will cut off the cities of thy land, and throw down all thy strong holds; and I will cut off witchcrafts out of thy hand, and thou shalt have no more soothsayers; thy graven images I will also cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the works of thy hands; and I will pluck up thy groves out of the midst of thee; so will I destroy thy cities. And it shall come to pass that all lyings, and deceiving, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away. For it shall come to pass, saith the Father, that at that day, whosoever will not repent and come unto my beloved Son, them will I cut off from among my people, O house of Israel; and I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard.

"But if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land, for their inheritance, and they shall assist my people, the remnant of Jacob; and also, as many of the house of Israel as shall come, that they may build a city which shall be called the New Jerusalem; and then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them; and I also will be in the midst, and then shall the work of the Father commence, at that day even when this gospel shall be preached among the remnant of this people. Verily I say unto you, at that day shall the work of the Father commence among all the dispesed of my people; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem. Yea, the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name; yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall go out from all nations; and they shall not go out in haste, nor go by flight: for I will go before them, saith the Father, and I will be their rearward. And then shall that which is written come to pass.

"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travil with child; for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tents, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed; neither be thou confounded: for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy maker, thy husband, the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me, for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee. For the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my people be removed, saith the Lord who hath mercy on thee. O thou afflicted, and tossed with tempest, and not comforted! behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children.

"In righteousness shalt thou be established, thou shalt be far from oppression; for thou shalt not fear, and from terror; for it shall not come near thee. Behold, they shall surely gather together against thee but not by me; whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condem. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

"And now behold, I say unto you, that ye had ought to search these things; yea, a commandment I give unto you, that ye search these things diligently; for great are the words of Isaiah. For surely he spake as touching all things concerning my people which are of the house of Israel; therefore it must needs be that he must speak also to the Gentiles, and all things that he spake, hath been and shall be, even according to the words which he spake. Therefore give heed to my words; write the things which I have told you; and according to the time and the will of the Father, they shall go forth unto the Gentiles. And whosoever will harken unto my words, and repenteth, and is baptised, the same shall be saved. Search the Prophets, for many there be that testify of these things."

Again, page 540: "And now behold, I say unto you, that when the Lord shall see fit, in his wisdom, that these sayings shall come unto the Gentiles, according to his word, then ye may know that the covenant which the Father hath made with the children of Israel, concerning their restoration to the lands of their inheritance, is already beginning to be fulfilled; and ye may know that the words of the Lord, which have been spoken by the Holy Prophets, shall all be fulfilled; and ye need not say that the Lord delays his coming unto the children of Israel; and ye need not imagine in your hearts that the words which have been spoken are vain, for behold, the Lord will remember his covenant, which he hath made unto his people of the house of Israel. And when ye shall see these sayings coming forth among you, then ye need not any longer spurn at the doings of the Lord, for the sword of his justice is in his right hand, and behold at that day, if ye shall spurn at his doings, he will cause that it shall soon overtake you. Wo unto him that spurneth at the doings of the Lord; yea, wo unto him that shall deny the Christ and his works; yea, wo unto him that shall deny the revelations of the Lord, and that shall say, the Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost; yea, and wo unto him that shall say at that day, that there can be no miracle wrought by Jesus Christ, to get gain; for he that doeth this shall become like unto the son of perdition, for whom there was no mercy, according to the word of Christ. Yea, and ye need not any longer hiss, nor spurn, nor make game of the Jews, nor any of the remnant of the house of Israel, for behold the Lord remembereth his covenant unto them; and he will do unto them according to that which he hath sworn; therefore ye need not suppose that ye can turn the right hand of the Lord unto the left, that he may not execute judgment unto the fulfilling of the covenant, which he hath made, unto the house of Israel.

"Hearken, O ye Gentiles, and hear the words of Jesus Christ, the Son of the Living God, which he hath commanded me that I should speak concerning you, for behold, he commandeth me that I should write, saying, turn, all ye Gentiles, from your wicked ways, and repent of your evil doings, of your lyings and deceivings, and of all your whoredoms, and of your secret abominations, and your idolatries, and of your murders, and your priestcrafts, and your envyings, and your strifes, and from all your wickedness and abominations, and come unto me, and be baptized in my name, that ye may receive a remission of your sins, and be filled with the Holy Ghost, that ye may be numbered with my people, who are of the house of Israel."

And again, 2d Book of Nephi, 15th chapter:

"And now I, Nephi, cannot write all the things which were taught among my people; neither am I mighty in writing, like unto speaking; for when a man speaketh by the power of the Holy Ghost, the power of the Holy Ghost carrieth it unto the hearts of the children of men. But behold, there are many that harden their hearts against the Holy Spirit, that it hath no place in them; wherefore, they cast many things away which are written, and esteem them as things of naught. But I, Nephi, have written what I have written, and I esteem it as of great worth, and especially unto my people.—For I pray continually for them by day, and mine eyes water my pillow by night, because of them; and I cry unto my God in faith, and I know that he will hear my cry; and I know that the Lord God will consecrate my prayers, for the gain of my people. And the words which I have written in weakness, will be made strong unto them; for it persuadeth them to do good; it maketh known unto them of their fathers, and it speaketh of Jesus, and persuadeth them to believe in him, and to endure to the end, which is life eternal. And it speaketh harsh against sin, according to the plainness of the truth; wherefore, no man will be angry at the words which I have written, save he shall be of the spirit of the devil. I glory in plainness; I glory in truth; I glory in my Jesus, for he hath redeemed my soul from hell. I have charity for my people, and great faith in Christ, that I shall meet many souls spotless at his judgment seat. I have charity for the Jews: I say Jews, because I mean them from whence I came. I also have charity for the Gentiles. But behold, for none of these can I hope, except they shall be reconciled unto Christ, and enter into the narrow gate, and walk in the straight path, which leads to life, and continue in the path until the end of the day of probation.

"And now, my beloved brethren, and also Jews, and all ye ends of the earth, hearken unto these words, and believe in Christ; and if ye believe not in these words, believe in Christ. And if ye shall believe in Christ, ye will believe in these words; for they are the words of Christ, and he hath given them unto me; and they teach all men that they should do good. And if they are not the words of Christ, judge ye; for Christ will shew unto you, with power and great glory, that they are his words, at the last day; and you and I shall stand face to face before his bar; and ye shall know that I have been commanded of him to write these things, notwithstanding my weakness: and I pray the Father in the name of Christ, that many of us, if not all, may be saved in his kingdom, at that great and last day.

"And now, my beloved brethren, all those who are of the house of Israel, and all ye ends of the earth, I speak unto you, as the voice of one crying from the dust: farewell until that great day shall come; and you who will not partake of the goodness of God, and respect the words of the Jews, and also my words, and the words which shall proceed forth out of the mouth of the Lamb of God, behold, I bid you an everlasting farewell, for these words shall condemn you at the last day; for what I seal on earth, shall be brought against you at the judgment bar; for thus hath the Lord commanded me, and I must obey. Amen."

Now, O ye inhabitants of America, it is recorded in the book of Ether, 570 page, 2d edition of the Book of Mormon, that "God did swear in his wrath unto the brother of Jered, that whosoever should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off, when the fulness of his wrath should come upon them. And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off, when the fulness of his wrath shall come upon them. And the fullness of his wrath cometh upon them when they are ripened in iniquity; for behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God, or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off.

And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you, as the inhabitants of the land hath hitherto done. Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifest by the things which we have written."

Now, therefore, O ye inhabitants of America, be it known unto you, that the land on which you dwell was given by the promise of God unto Joseph the son of Jacob, for an everlasting possession; and it was blessed by

Moses, the man of God, and confirmed upon Joseph and upon Ephraim the crown, or top of the head of Joseph, for God's good will towards them.

Also, be it known unto you, that Jesus Christ did appear in person to a remnant of Jacob, who were of the tribe of Joseph—the forefathers of the American Indians—and did give unto them all this land for their inheritance. But this being a choice land above all other lands, or it being more blessed of the Lord than any other land, God did decree and confirmed it with an oath, that no nation should ever possess this land, unless they would serve him and keep his commandments. Therefore, be it known unto you, O ye Gentiles, who now possess this land, that it was because of this decree of the great Jehovah that your fathers were permitted to cross the great deep, and come to this land with power sufficient to dispossess the remnants of Joseph, (who had polluted their inheritances by transgression,) and take possession of their land. Yea, it was because of this deree that Christopher Columbus, a native of Genoa, an obscure individual, was blessed with a largeness of mind which disdained to confine itself to the old beaten track, & was inspired to contend for eight years with the learned ignorance of the courts and councils of Europe, when (after many a fruitless strugle,) a small fleet was fitted out consisting of three small vessels, and placed under his command, which sailed from Spain in 1492, under the patronage of Ferdinand and Isabella then on the united thrones of Castile and Arragon, which terminated in the discovery of America—the land of Joseph—a land more blessed of the Lord than any other land "for the precious things of Heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the Moon, and for the chief things of the ancient mountains and for the precious things of the lasting hills, and for the precious things of the earth and the fullness thereof."

And be it known unto you, O ye Gentiles, that this Columbus was inspired by the Almighty Jehovah to make this discovery, that the poor and meek of the earth, and the persecuted and oppressed of all nations might have a place to which they could fly and be secure from the iron grasp of poverty, wretchedness and want, and from the cruel unrelenting hand of the oppressor. And when in process of time the tyrants of the Eastern World began to extend their oppressions unto this land, God raised up a Washington and inspired him to resist their oppression and by the strong arm of military power to maintain and defend the rights of the American colonies as free and independent States, and after the definitive treaty was finally signed and the American colonies were acknowledged free and independent States by all the European powers, and the Commissioners, who were the sages of this government, assembled from the different States and met at Philadelphia, on the memorable 10th of May 1787, for the purpose of organizing the General Government, God inspired them to frame the American Constitution so as thereby to establish the rights of man upon the broad basis of civil and religious liberty, that here might forever be found an assylum for the oppressed of all nations to flee unto for refuge and protection from the power of their oppressors.

This was also done to prepare the way for the coming forth of the Book of Mormon—the stick of Joseph—that he might lift it up (in connection with the Bible) as an ensign upon the mountains, and set it as a sign among the people for the purpose of gathering and uniting the whole house of Israel into one nation upon their own land, and also for the purpose of re-establishing the kingdom of God upon the earth with all its officers, gifts and blessings.

Now be it known unto you, O ye inhabitants of these United States, that it is by the blessings of God, put upon this land for God's good will unto Joseph, thereby making it a choice land above all other lands; and the decree of that same God, that whatsoever nation should possess it should serve him or be swept off (or dispossessed,) that you and your fathers have been permitted to dispossess the remnants of Joseph because of their transgressions; and to enjoy (in a national capacity) all those great national blessings and privileges which has caused the institutions of this nation to become the theme of philosiphers and poets, and also to enjoy as individual citizens all the great blessings of civil and religious liberty which are so highly prized by every American citizen.

And be it known unto you further, that the Book of Mormon is true, and a divinely inspired record, therefore the Prophecies and promises contained in it will all be fulfilled. And it has came forth in fulfilment of prophecy, therefore the time has come for the restoration of the whole house of Israel to their own lands and former blessings. Now therefore, wo, wo, wo unto you, O ye Gentiles who inhabit this land, except you speedily repent and obey the message of eternal truth which God has sent for the salvation of his people—in bringing forth the Book of Mormon and setting it as a sign unto this generation—yea, except ye repent and subscribe with your hands unto the Lord, and sir-name yourselves Israel, and call yourselves after the name of Jacob, you must be swept off, for behold your sins have reached unto heaven and God hath remembered your iniquities—the cries of the red men whom ye and your fathers have dispossessed and driven from their lands which God gave unto them and their fathers for an everlasting inheritance, has ascended into the ears of the Lord of Sabaoth, and he has come down to deliver them—hear their plaintive cries—

"Great spirit of our Fathers lend an ear,
"Pity the red man, to his cries give ear;
"Long hast thou scourged him with thy chasting sore,
"When will thy vengeance cease, thy wrath be o'er;
"When will the white man's dire ambition cease,
"And let our scattered remnants dwell in peace?
"Or shall we (driven to the western shore)
"Become extinct and fall to rise no more?
"Forbid, Great Spirit; make thy mercy known,
"Reveal thy truth, thy wandering captives own,
"Make bare thine arm of Power for our release,
"And o'er the earth extend the reign of peace."

And again; wo, wo, wo unto the nation of these United States, for your sins are increased before God, in that ye have suffered the persecutions and oppression from which your fathers fled when they came to this land, to be practiced within your borders. Yea, ye have suffered one of the free & independent States of your boasted confederacy, to rise up and persecute and oppress the people of the Lord until many a free-born son of America has bit the dust, and the soil of Joseph's 'blessed' land, has drank their blood, which has smoked to Heaven and calls for vengeance upon the murderers, and for judgment upon this nation, who still acknowledges affinity with them. Yea, and the cries of persecuted and oppressed American citizens who have been driven from their possessions and robbed of their property, and thus reduced to beggary and want, have been made to you for redress and protection in vain. The cries of helpless orphans and sorrowing widows for redress of the accumulated wrongs which they have suffered from a portion of this nation, and for protection from the murderers of their fathers and husbands, have not been regarded by you; but they have entered into the ears of the Lord of Sabaoth; their cries have cried for judgment upon this nation, and it has appeared unto them, "for an account of all their sufferings shall be required of the rulers of this nation and of every one who has assisted their plunderers" saith the Lord.

And again; wo, wo, wo unto the inhabitants in all this land, (except they speedily repent and be baptised in the name of the Lord for the remission of their sins, by those whom God has specially commissioned by Revelation from Heaven, and sent to warn this generation of the judgments which await them; and to baptise them that believe that they may receive the Holy Ghost, and signs follow them, for behold, your sins are very great, they have reached unto Heaven. Yea, you are "lovers of your own selves—covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, high-minded, lovers of pleasure more than lovers of God." And you "have a form of Godliness," but "deny the gifts and power of God."—(See 2d Tim. 3d chapt. from 1st to 9th verse.)—Therefore you have all gone out of the way, you have become corrupted. Because of pride and because of false teachers and false doctrine, your churches have become corrupted; and your churches are lifted up; because of pride you are puffed up. You rob the poor because of your fine sanctuaries; you rob the poor because of your fine clothing, and you persecute the meek and the poor in heart, because in your pride you are puffed up. You wear stiff necks and high heads;

yea, and because of pride and wickedness, and abominations and whoredoms you have all gone astray, save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err, because they are taught by the precepts of men. O ye wise and learned, and rich, who are puffed up in the pride of your hearts, and all you who preach false doctrines and all who commit whoredoms, and pervert the right way of the Lord; wo, wo, wo unto you, saith the Lord God Almighty, for you shall be thrust down to hell. Wo unto you who turn aside the just for a thing of naught, and revile against that which is good and say that it is of no worth; for the day has come that the Lord God will speedily visit you with his great and sore judgments unto your utter distruction. For except ye speedily repent of all your wickedness and abominations, and believe in and obey the words of Jesus Christ contained in the Book of Mormon, (it shall be done even as Moses said,) you shall be cut off from among the people who are of the covenant, for the remnant of Jacob whom ye and your fathers have dispossessed of their land shall be among you; yea, in the midst of you, as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he go through both treadeth down, and teareth in pieces and none can deliver. Yea, their hand will be lifted up upon their adversaries and all their enemies will be cut off. (See Micah 5th chapt. from the 7th to the 10th verse.)

Now therefore, hear the word of the Lord by the mouth of Joseph Smith, his Prophet, given and written on the 23d day of July 1837,—"Verily, verily, I say unto you, darkness covereth the earth and gross darkness the minds of the people, and all flesh has become corrupt before my face. Behold, vengeance cometh speedily upon the inhabitants of the earth. A day of wrath—a day of burning—a day of desolation, of weeping, of mourning and of lamentation; and as a whirlwind it shall come upon all the face of the earth saith the Lord. And upon my house shall it begin; and from my house shall it go forth, saith the Lord."

Now therefore, hear and take warning! for as a day of wrath and of burning, and of desolation, of weeping, of mourning and of lamentation did come as a whirlwind, (that is, suddenly, when they were not expecting it,) upon the Lord's house—the Church of God—in the State of Missouri in the fall of 1838, so will a day of wrath and of burning, and of desolation, of weeping, of mourning and of lamentation come as a whirlwind upon all the inhabitants of this land, and upon all the face of the earth in fulfilment of the above prediction, and they cannot escape it, for the Lord hath spoken it. Now therefore, pause and consider! for the day has come that judgment has began at the house of God. And if it has begun with us, what will the end be of those who obey not the Gospel of God! I answer; they will be utterly destroyed, for it is the hour of God's judgment; and the generation in which the Lord will come with ten thousand of his saints to execute judgment upon all; as Enoch prophecied. (See Jude 14th and 15th verses.) And to take vengeance on them that know not God and that obey not the gospel: for behold!—

In eighteen hundred thirty-eight,
As I will now to you relate—
'Twas on the eighteenth day of May,
About the closing of the day,
A brilliant thing I did espy,
'Twas passing through the eastern sky;
A ball of fire it seemed to be,
A fiery stream behind I see.
This sign in heaven passed along,
As you will learn by this my song;
Until it passed the house of God,*
Who'll scourge this nation with his rod.
Then it was parted, roll'd in balls,
And vanished out of sight of all.
Upon my mind the words then broke,
Which God by Joel, the Prophet, spoke.†

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*The Temple in Kirtland, Ohio.
†Joel 2d chapt., 28th to 32d verses.

This is the day in which he said
He would show wonders, fire and blood—
And on his saints the spirit pour,
And scourge the wicked very sore.
While all who would call on his name,
Should find deliverance from the same;
For in Mount Zion in the West,
And in Jerusalem in the East,
There is deliverance for them all,
And in the remant whom he'll call.
O what a glorious time 'twill be,
When all these gathered we shall see;
The wicked then cannot us harm,
Upheld and saved by God's own arm.
The earth will then be cleansed by fire,
And Saints receive their long desire*
Come all ye saints, lift up your heads,
Rejoice in what the Saviour said.†
In eighteen hundred and sixteen,
According to his word were seen,
Signs in the radiant orb of day,
His wondrous works for to display.
Since then the moon has shown her signs,
As tokens of the latter times;
In eighteen hundred thirty-three,
As many did most plainly see,
Signs in the stars were then shone forth,
And plainly seen in all the earth.
On earth the nations are distress'd,
Perplexity doth seize the best;
Men's hearts are failing them for fear,
Because they will not God revere.
God's kingdom surely now has come,

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*Mal. 4th chapt., 1st and 2d verses.
†Luke 21 chapt., 25th and 26th verses.

And Israel will be gathered home;[*]
For Joseph's record has come forth,
God's law to Ephraim of great worth.[†]
Out of the earth the truth has sprung,
God's law to man as David sung;[‡]
The earth opened and they brought forth,
Salvation, as the Prophet saith.[§]
And Ariel, sure has spoken too,
Out of the ground, even to you;[‖]
The book, the words of which was sealed,
Has come—the words to us revealed.[¶]
The deaf are made to hear the same;
As we the gospel do proclaim:
The blind, they too are made to see,
The Prophet said it so should be.[*]
Now Joseph's stick and Judah's too,
Are one—as I have shown to you;[†]
The Lord took Joseph's from the ground,
And sent it to the nations round.
Thus it is now a sign to them,
That God will Israel soon redeem;[‡]
He has inspired and sent men forth,
These books to bear in all the earth.
An ensign for the nations all,[§]
The gentiles too may share the call,
And Jacob's children they will bring[‖]
Unto Mount Zion, where they'll sing.[*]
Then Jacob's face will not wax pale,
The work of God will sure prevail;
His children will not Christ deny,
But Jacob's God will sanctify.[†]

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[*] Ezek. 37th chapt. 21st verse. [†] Hosea 8th chapt. 12th verse. [‡] Psa. 85th chapt. 11th verse. [§] Isa. 45th chapt. 8th verse. [‖] Isa. 29th chapt. 1st to 4th verses. [¶] Isa. 29th chapt. 11th verse.

[*] Isa. 29th chapt. 18th verse. [†] Ezek. 37th chapt. 19th verse. [‡] Isa 66th chapt. 19th verse. [§] Isa. 11th chapt. 12th verse. [‖] Isa. 66th chapt. 20th verse.

[*] Jer. 31st c. 12th v. [†] Isa. 29th c. 22d and 23d v.

And Jacob in their midst will be,
Rejoicing with his children free;
And Jesus Christ will then descend,
In clouds and fire to make an end*
Of all the wicked: and it saith
A thousand years he'll reign on earth.†
This generation shall not pass,
Until these things all come to pass.
Heaven and earth shall pass away,
His word shall not, to you I say;
These things shall come as he has said,
And all shall know that he is God.
Then to yourselves take heed I say,‡
Watch and do not neglect to pray;
For as a snare 'twill come (he saith)
On all who dwell on the whole earth.

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*Luke 21st chapt. 27th verse. 2d Thess. 1st chapt. 7th and 8th verses. †Rev. 20th chapt. 6th verse. ‡Luke 21st chapt. 32th to 36th v'se.

APPENDIX No. 2.

ACROSTIC.

C ome father, brothers, sisters all
H ere take the parting hand;*
A nd while I do the Gospel preach,
R epent is God's command.†
L eave all your sins and wickedness,
E ven as Christ commands;‡
S eek God, repent and be baptized,
T o fulfil his demand.§
H e will then your sins all remit,
O n you the spirit pour;‖

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*Math. 19th chapt. 29th verse. †Acts 17th chapt. 30th verse. ‡Isa. 55th chapt. 7th verse. §Acts 2d chapt. 38th verse. ‖John 15th chapt. 26th verse.—

M ore light than you before could get.
P rophetic gifts and power.¶
S ealed by the spirit then in Christ,
O r by the Holy Ghost;*
N or will you then deny the Lord,
A nd be forever lost.†
N ow listen all my relatives,
E ven give heed to me;‡
L o! Christ Jesus he hath spoken,
D ear friends, I say to me—§
E ven, "go and preach the Gospel,
R epentance in my name.‖
O never become discouraged,
F or I will you maintain;¶
T o all the nations far and near,
H earken! say ye to them,*
E re Christ shall in his wrath come down,
C ome down to punish them."†
H ear now therefore concerning Christ,
U pon this earth he'll stand;‡
R estore it all as at the first,
C ause all to be one land.§
H e'll to the earth all things restore,
O f which the Prophets spoke;‖
F or Joseph's record has come forth,

¶1st Cor. 12th chapt.

*Eph. 1st chapt. 13th verse. †2d Peter 1st chapt. 10th verse. ‡Gen. 37th chapt. 5th to the 9th verse. §Isa. 66th chapt. 19th verse. Also Jer. 16th chapt. 16th verse. ‖Math. 24th chapt. 14th verse. Also Rev. 14th chapt. 6th and 7th verses. ¶Math. 6th chapt. 25th to 34th verses. Also Math. 10th chapt. 9th to 42d verses.

*Isa. 34th chapt. 1st and 2d verses. †2d Thess. 1st chapt. 7th and 8th verses. ‡Zac. 14th chapt. 4th verse. Also Acts 3d chapt. 20th verse. §Isa 62d chapt. 4th verse. ‖Acts 3d chapt. 21st verse.

J ust as the Prophets wrote.*
E ternal life is offered now,
S alvation full and free:†
U nto all those who will obey,
S alvation is made free.‡

C ome hearken then, ye nations all,
H ear and obey the word,§
R epent and be baptized for sins,
I n water—into God.‖
S o then the Holy Ghost will come,
T o all who for it seek;¶

O ! yes those gifts that Jesus bought,
F or all who are the meek.*

L o! happy then you'll ever be,
A nd light of life you'll have,†
T he Lord himself has spoken it,
T he Lord who can you save.‡
E ven from Heaven Christ will come,
R estoring all that's lost;§
D estroying all the wicked ones,
A nd all his saints he'll bless.‖
Y e gentiles who despise these things,
S alvation you reject;¶
A nd if you do not soon repent,
I n torment you'll be left.*
N ow as I my acrostic close,
T o all the world I say—†
S aints in God's kingdom will repose,
The wicked he will slay.‡

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*Ez. 37th, 19th, Isa. 29th, 11th & 12th. Also Psalms 85th, 11th. Isa. 45, 8. †Isa. 55, 1. ‡Joel 2, 32. §Acts 17, 30. ‖Acts 22, 16, & 10, 47. Also Gal. 3, 27. ¶Acts 19, 5 & 6. *Eph. 4, 7 to 13. †John 17, 3. ‡John 10, 37 & 38. §Acts 3, 21. ‖2 Thess. 1, 7 to 10. ¶Acts 13, 41. *Isa. 24, 17 & 18. †Isa. 18, 3. ‡Rev. 20, 6. Zac. 14, 3.

APPENDIX No. 3.

AMERICAN ANTIQUITIES.

MORE EVIDENCES IN PROOF OF THE BOOK OF MORMON.

It is probably well known throughout the United States, that in 1839, Mr. Stephens, the author of "Incidents of Travel in Egypt, Arabia Petræa, and the Holy Land," accepted a government mission to Guatamala tendered to him by Mr. Van Buren, then President of the United States for the purpose of visiting and examining the Antiquities of that country, and reporting the same to the people of this nation. Mr. Stephens was accompanied on his mission by Mr. Catherwood. These two eminent travellers having finished their mission and returned; have been lecturing of late in the city of New-York on the Antiquities which they have visited in the ruined cities of Central America. Mr. Stephens and Mr. Catherwood left New-York in the month of October 1839, to visit and examine the memorials of a people whom their discoveries prove to have been once high and exalted in the scale of intelligence—a mighty people, skilled in the arts and sciences, and whose splendor would not be eclipsed by any of the nations of Antiquity. They landed at Balize, in the Bay of Yucatan, or Honduras, the English settlement so remarkable for its produce of mahogany. From thence they travelled through the interior of the country into the State of Honduras, one of the States of Central America, and to Copan where a mass of antiquities was found. This city was situated on the banks of the river Copan, and its ruins consists of massive stone walls enclosing a considerable space; statues, columns carved to a resemblance of human figures; alters with bas reliefs and pyramids. This city is called by the natives Las Ventanas, or the Windows, from the appearance of a part of the wall overlooking the river. The following is a description of the ruins of this city by Mr. Stephens, copied from the Albany Weekly Journal, of July 3d, 1841:—

RUINS OF THE CITY OF COPAN.

The wall was of cut stone, well laid, and in a good state of preservation. We ascended by large stone steps, in some places perfect, and in others thrown down by trees, which had grown up between the crevices, and reached a terrace, the form of which it was impossible to make out, from the density of the forest in which it was enveloped.—Our guide cleared a way with his machete, and we passed, as it lay half buried in the earth, a large fragment of stone elaborately sculptured, and came to the angle of a structure with steps on the sides, in form and appearance, so far as the trees would enable us to make it out, like the sides of a pyramid.

Diverging from the base, and working our way through the thick woods, we came upon a square stone column, about fourteen feet high and three feet on each side, sculptured in very bold relief, and on all four of the sides from the base to the top. The front was the figure of a man curiously and richly dressed, and the face evidently a portrait, solemn, stern, and well fitted to excite terror. The back was of a different design, unlike any thing we had ever seen before, and the sides were covered with hieroglyphics. This our guide called an 'Idol;' and before it, at a distance of three feet, was a large block of stone, also sculptured with figures and emblematical devices, which he called an altar. The sight of this unexpected monument put at rest once and forever, in our minds, all uncertainty in regard to the character of American antiquities, and gave us the assurance that the objects we were in search of were interesting, not only as the remains of an unknown people, but as works of art, proving, like newly discovered historical records, that the people who occupied the continent of America were not savages.* With an interest perhaps stronger than we had ever felt in wandering among the ruins of Egypt, we followed our guide, who sometimes missing his way, with a constant and vigorous use of his machete, conducted us through the thick forest, among half-buried fragments to 14 monuments of the same character and appearance, some with more elegant designs, and some in workmanship equal to the finest monuments of the Egyptians; one displaced from its pedestal by enormous roots; another locked in the close embrace of branches of trees, and almost lifted out of the earth; another hurled to the ground and bound down by huge vines and creepers; and one standing, with its altar before it, in a grove of trees which grew around it, seemingly to shade and shroud it as a sacred thing; in the solemn stillness of the woods, it seemed a divinity mourning over a fallen people.

We returned to the base of the pyramidal structure, and ascended by regular stone steps, in some places forced apart by bushes and saplings, and in others thrown down by the growth of large trees, while some remained entire. In parts they were ornamented with sculptured figures and rows of death's heads. Climbing over the ruined top, we reached a terrace overgrown with trees, and, crossing it, descended by stone steps into an area so covered with trees that at first we could not make out its form, but which, on clearing our way with our machete, we ascertained to be a square, and with steps on all the sides almost as perfect as those of the Roman ampitheatre. The steps were ornamented on the south side: about half way up, forced out of its place by roots, was a colossal head evidently a portrait. We ascended these steps, and reached a broad terrace a hundred feet high overlooking the river, and supported by the wall which we had seen from the opposite bank. The whole terrace was covered with trees, and even at this height from the ground were two gigantic Ceibas, or wild cotton trees of India, about twenty feet in circumference, extending their half-naked roots from fifty to a hundred feet around, binding down the ruins, and shading them with their wide spreading branches. We sat down on the very edge of the wall, and strove in vain to penetrate the mystery by which we were surrounded.* Who were the people that built this city?[*] In the ruined cities of Egypt, even in the long-lost Petræa, the stranger knows the story of the people whose vestiges are around him. America, say historians, was peopled by savages; but savages never reared these structures; savages never carved these stones. We asked the Indians who made them, and their dull answer was "Quien sabe?" "who knows?"

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* In the Book of Mormon is found a history of this mysterious people.

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* By reading the Book of Mormon the mystery is penetrated.

There were no associations connected with the place; none of those stirring recollections which hallow Rome, Athens, and

> "The world's great mistress on the Egyptian plain;"

but architecture, sculpture, and painting, all the arts which embellish life, had flourished in this bye-grown forest; orators, warriors, and statesmen, beauty, ambition and glory, had lived and passed away, and none knew that such things had been, or could tell of their past existence. Books, the records of knowledge are silent on this theme.[†] The city was desolate. No remnant of this race hangs round the ruins, with traditions handed down from father to son, and from generation to generation. It lay before us like a shattered bark in the midst of the ocean, her masts gone, her name effaced, her crew perished, and none to tell whence she came, to whom she belonged, how long on her voyage, or what caused her destruction; her lost people to be traced only by some fancied resemblance in the construction of the vessel, and perhaps never to be known at all.* The place where we sat, was it a citadel from which an unknown people had sounded the trumpet of war? or a temple for the worship of the God of peace;† or did the inhabitants worship the idols made with their own hands and offer sacrifices on the stones before them? All

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[*] The Nephites, who are a remnant of the tribe of Joseph. Their history is found in the Book of Mormon. See Book of Mormon, page 305, 2d edition: also 498 and 499: also 543.

[†] Mr. Stephens is mistaken, for there is one Book which is not silent on this theme. It is the Book of Mormon, which was discovered in 1827, and translated and published in 1830, by a young man then living in Manchester, Ontario co. N. Y. This Book was brought to light by the ministering of an Angel, and translated by the gift and power of God. It contains

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the history not only of a people who built this city, but also all the ancient ruined cities of America. It speaks of their knowledge of architecture, agriculture, and all the arts that embellish life; it speaks of orators, warriors and statesmen who once lived and flourished upon this land; and records their ambition and glory; but who now are numbered with the mighty dead. It also informs us how, and the reason why they are fallen. See page 77 and 570, 2d edition. For proof of the truth of this Book, see first part of this work.

*Matthew, 10th chapt. 26th verse, the Saviour says: "There is nothing covered that shall not be revealed, and hid that shall not be known."

†It probably was a temple for the worship of the God of peace. See Book of Mormon, page 77, 2d edition.

was mystery, dark, impenetrable mystery, and every circumstance increased it.† In Egypt the colossal skeletons of gigantic temples stand in the unwatered sands in all the nakedness of desolation; here an immense forest shrouded the ruins, hiding them from sight, heightening the impression and moral effect, and giving an intensity and almost wildness to the interest.

The following is from the (New-York) Weekly Herald as taken from Mr. Catherwood's lectures in that city:

The second lecture commenced with descriptions and illustrations of the ruins of Santa Cruiz del Quiche, once one of the most important cities of Central America, which the lecturer visited after leaving Copan. This city, he said, had been of immense extent, but its houses had wholly disappeared, and nothing remained but a ruined Palace and Fortress. The fortress, which guarded the entrance to the Royal Palace, is still in a good state of preservation, and is unapproachable, except by a causeway from one point. The space of ground in front of the Palace has an area of a thousand square feet, and bound by massive stone walls, on which are painted figures of various animals. In the centre of the place rises a singular edifice, which is designated the Place of Sacrifice. This building was forty feet square at the base, and thirty feet high, with a flat, level, but now ruined space on the summit, of twelve feet square. Access to the top is attainable only on one side, by a flight of steep steps, the remaining three sides being very precipitous. The whole structure is still distinguishable. In the distance are seen portions of the massive walls or battlements. From a Spanish priest, with whom the lecturer met in his travels, he learned that a cave in this vicinity had been discovered, containing skulls of a size much larger than the natural head.

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†In the Book of Mormon the mystery is revealed.

Leaving the city of Santa Cruiz del Quiche, the travellers arrived, after several day's journey, at Gueque tenango, which, like the former city, was found to be of considerable breadth. Here were found pyramids, which there was some reason to believe contained spacious chambers; but on attempting to dig through the side of one of them, stone and mortar alone were met with. Theynext passed to Occsingo with much difficulty, the native Indian tribes being exceedingly reluctant to visit these ruins, and without a guide the journey was almost hopeless.—Chance, however, threw a guide in their ways; and the journey was made on horseback through a dense forest, in which the lemon tree was very abundant. At Ocosingo, there are five spacious terraces, a pyramidal structure, [illegible]0 feet in front, and 35 feet deep, with door ways ten feet wide. Over these door ways are stucco ornaments, which reminded the travellers of the winged globe found over Egyptian portals. The doors led to an ante-chamber, and opposite to them was another door, which was blocked up with rubbish, in which was a large quantity of wood, as hard as lignum vitæ. This door way excited much interest. The Indians believed that beyond it was a cavern which, if an entrance could be effected, would lead the travellers to Palenque in three hours—a distance otherwise of 150 miles. The travellers vigorously engaged in the enterprise, and gained access through the door-way, but they found it was merely an entrance to an apartment ten feet square, ornamented with stucco and painted figures. The place, however, was so hot, and close, and offensive, that they could not long remain to examine its structure; but they remained long enough to ascertain that at the bottom was a bitumenous substance, like the bitumen used by the Egyptians to embalm the bodies of their dead.

The great object of their research was Palenque, which is situated in the province of Chiapas, and is distant about a hundred miles from the Atlantic coast; it stands on the bank of a small river, and near a range of lofty hills. The ruins which the travellers here visited, consisted of a group of six buildings, or edifices, and an acqueduct.—The palace stands on a pyramidal base, 300 feet in front, 200 in breadth, and 60 feet high. The building of the palace itself, properly so called, is 228 feet in breadth, facing towards the east. The front is divided into fourteen door-ways, with fifteen on the eastern front, each pier being ornamented with one or more figures in stucco, beautifully sculptured and painted. A double corridor, nine feet wide, and twenty feet high, extends all round this building, and altogether, in admeasurement, it is 800 feet. The roofs are a sort of arch, which come nearly to a point, and are constructed of stones which overlap each other, the summit being covered with stones that are large and flat. They are built on the same principle as the Cyclopean structures, which are met with in Greece and Italy.

Passing into the structure, of which a a ground plan was exhibited, there is found a court yard, 80 feet by 70, with descending steps, 30 feet wide, which are flanked by nine colossal figures in stone, each 13 feet high and in good preservation. Opposite to them are similar figures; all the piers of this court were ornamented with painted stucco figures (of admirable consistency and nearly as hard as stone,) some consisting of groups, and some of single figures only.

Of these sculptured piers there are many still remaining, the figures of which are surrounded by richly ornamented borders; they are about ten feet high, and six feet wide.

The second court is then seen, and like the principal court, is encumbered with trees, large stones, and rubbish. This court yard is eighty feet by thirty, and is ornamented with stone figures and hieroglyphics. On the western side of the edifice several of the piers are in good preservation, with stucco ornaments. A tower is found in the interior of this structure 30 feet square and about 40 feet high, the two upper stories of which have fallen down; it has a smaller tower, however, inside, which may be ascended by a stone staircase. Near to this is a long narrow chamber, 70 feet in length, on one side of which is a richly sculptured tablet, surrounded by stuccoed verdure. Passing from this by a flight of descending stairs, the travellers came to three corridors, each 180 feet long. They extend the whole breadth of the building, and are very gloomy, requiring torch lights in their examination. These corridors are not ornamented, but they contain several stone tables or beds about six or seven feet in length which were supposed to have been used as grateful and cool couches, when the inhabitants retired in the heat of the day. The palace also contained a small private chappel or altar, which had probably only been used by the inmates of the Royal Family. The other rooms which were numerous, generally displayed the remains of rich ornaments of Stucco, painted, the paintings in some instances being discovered to be five different subjects painted over each other.

Besides the Palace there were other structures, which are called "stone houses," and which the travellers supposed to be temples. The first was situated on a pyramidal base of 110 feet on a slope, and the whole were covered with forest trees of a large size.—This "stone house" was described with five doors and six piers, and as measuring 76 feet in front, which is ornamented with hieroglyphics and stucco figures, representing a female holding a child in her arms. This house is situated 300 or 400 feet southwest of the palace, and so densely surrounded by forest trees, that it is not discernable a few feet distant, and without the aid of a guide the ruins would not be discovered, though lying at the traveller's feet. In the interior are found massive stone tablets, thirteen feet long, each tablet having 240 squares of hieroglyphics. Of the uses of this building no satisfactory conclusion can be arrived at; while the travellers supposed it to be a temple, and the Indians called it the school, some Spanish priest has described it as a place of justice, and the tables of hieroglyphics as the tables of the law; and not the least interesting feature, in connection with these tablets, is, that the same hieroglyphics are used there, as were used at other very distant places. There are three other stone houses, very much of the same description, but instead of tablets of hieroglyphics, they contain tablets of sculptured figures. In one of these there is an altar, which bears a large stone tablet, representing two singular personages opposite to each other, making offerings to an object, represented on the tablet as supported by two figures with rows of hieroglyphics on each side. The two figures standing one on each side of this tablet, have the peculiar facial angle before described, with noses and eyes strongly marked, representing a race of people totally different from any now seen on this continent. The head dress of one is coarse and complicated, consisting of leaves and plants, interspersed with the beaks and eyes of birds, and also a tortoise. A leopard's skin is thrown over the shoulders, and the figure is represented with sandals and with ruffles round the wrists and ankles. The other figure has a head dress composed of a plume of feathers, in the midst of which a bird may be distinguished, and beneath, certain hieroglyphics which, unfortunately cannot at present be read.

It remained now only to describe the Aqueduct. This structure was by the side of the great palace: it was 200 feet in length, as far as could be explored, 12 feet high, and 6 feet wide; with a large body of water passing through it still. There were several other small buildings, which do not cover a large extent of ground. No others were heard of by these travellers in that neighborhood, but so dense is the forest that it is impossible to penetrate many yards in any direction, for these ruins are literally imbeded in a forest of mahogany, and ceiba, and India rubber tree, with a great variety of other descriptions, no human inhabitant remaining to relieve the solitude. Of Uxmal, which is situated in Yucatan, a country, in breadth about two hundred miles by three hundred in length, which is doubtless covered by the ruins of former magnificence, and the memorials of early civilization, he could say but a few words, as a full description would occupy more time than he could then command. The buildings are numerous—they are in a good state of preservation, but they are of a character distinguished from those at Palenque and Copan, not having either statues or bas reliefs. The fronts were, in some instances, 300 feet in length, and they were richly ornamented with sculptured stone.

These travellers visited eight ruined cities, situated at great distances apart, to which they had to travel by roads of the worst possible description.

ERRATTA.

On 31st page, fourth line from bottom; for nations read nature. Page 73, for Isaiah 19th chapt. 16th v. read Jeremiah 16th chapt. 16th verse. Page 129,—11th line from bottom, for require, read acquire.—Page 146, for fruit fulfilled, read fruitful field. Page 154, third line from bottom, for gathered, read scattered. Page 157, for Isaiah 6th chapt. 9th verse, read Isaiah 61st chapt. 9th verse. Page 194, 5th line from the bottom, for prevent, read pervert. Page 211th, seventh line from the bottom, for reward, read rearward.